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पुस्तकालय

विषय संख्या 294.103
पुस्तक संख्या F26V
आगत पञ्जिका संख्या 28635

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294.103 F26V 28635

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विषय संख्या आगत नं०

लेखक Fatah Singh

शीर्षक the Vedic Etymology

दिनांक	सदस्य संख्या	दिनांक	सदस्य संख्या

294.103, F26V
28635

THE VEDIC ETYMOLOGY

A Critical evaluation of the Science of Etymology as found in Vedic Literature

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By

Prof. Fatah Singh M. A., B. T., D. Litt.

COMPILED

ऋते ज्ञानान्न मुक्तिः
पुस्तक सं० 294.103
आगत सं० F26V
[illegible] 28635
गुरुकुल ग्रन्थालय काँगड़ी

The Sanskriti-Sadan, Kota
(Rajasthan), INDIA.
1952

MOTILAL BANARSI DASS
BANARAS.
P. B. 75

Published by—

The Sanskriti-Sadan, Kota

(Rajasthan), INDIA.

Rs. 24/-

294.103
F.26V

Printed by—

Shri Umed Press, Kota

(Rajasthan), INDIA.

To
The Sacred Memory
of
Late Pandit Batuknath Sharma
My Beloved Teacher And Guide
I Dedicate This
Work

त्वदीयं यज्ज्ञानं, प्रथितमिव रत्नं द्युतिमयं
जनेऽस्मिन्निक्षिप्तं, सदयहृदयेनाऽतिकृपया ।
प्रदीप्तं तस्यैवं, लघुरजकणं वीक्ष्य सहसा,
मदीयं इत्युक्त्वा, कथमपि समर्प्यार्यं प्रयते ॥

(१) रज: शब्दोऽत्र चिन्त्य:
(२) रत्नेन सहोपमाऽपि न साधु
(३) आर्ष प्रयते - इति छन्दोभंग: ।

FOREWORD.

The book contains a critical evaluation of all the etymologies found scattered over the vast Vedic Literature. These derivations have often been regarded as 'nonsense', having no philological value at all. On critical examination, however, the present work has found them not only to be of utmost philological value but even of great help to the interpretation of Vedic texts.

The Nature of Vedic Etymologies

The derivations of the words given from Saṃhitās are not many, but they seem to be simple, direct and straight-forward explanations, having no ritualistic colouring. The words derived are either like Nadī and Āpah, the names of the objects of the Nature or like 'Naciketas' belonging to Mythology or Philosophy.

The germ that is found in the simple beginnings of the Samhitās is seen grown-up to amazing height, all of asudden, in the Brāhmaṇas. There we meet, more or less, with a definite mathod and terminology, sufficiantly evolved for the scientific purposes. For example Gopatha Brāhmaṇa mentions the words like Dhātu, upasarga, Nipāt, Pratyaya and the derivations given in Daivata Brahman remind us of Yāska's Nîrukta.

As regards the nature of the words derived, there seems to be a sort of sepecialization among the various Brāhmaṇas. Thus while Ṛgvedic Brāhmaṇas generally deal with the names of Ṛṣis, go 's and the things connected with the Hotṛ priest, the prose portions of Taittirīya Saṃhitā and all Yajurveda Brāhmaṇas, with the exception of Śatapatha which contains the derivations of secular words as well, give mostly the derivations of the names of the sacrifices, sacrificial implements and other requisites of the sacrificial cult. The names of metres and chants belong almost exclusively to Sāma-Vade Brāhmaṇas, Jaiminīya and Tāṇḍya Mahābrāhmaṇa being the foremost of them The derivations occuring in Gopatha Brāhmaṇa of A. V are nearly all secular words and show a sort of scientific precision that may stand well in comparison with the work of later philologists.

Coming to the derivations of the post-Brāhmanic works the Āraṇyakas and the Upniṣadas concern themselves with the philosophical terms. Even the names of metres, chants and the like do not signify their original sense but occur there in the capacity of some technical word of Philosophy. In this category comes the words like Sāman, Ṛk and Gāyatrī.

Lastly, the Sutras give the derivations of the words which are mostly ritualistic in character In fact, Sutras prove more helpful in understanding and explaining the etymologies of the Brāhmaṇas. There is hardly any new etymology given.

The apparent absurdity.

At the first sight, many of the etymologies given in the Vedic Literature would appear as absurd. but on properly proceeding. they seem to be full of meaning. This absurdity seems to have come in the derivations, because of the introduction of 1. a myth 2. a philosophical idea or 3. a popular belief.

In the case of the derivations of the first and second kind, the comparison of Naigama and Āgama thought in the वैदिक दर्शन clarified most of the so-called absurdities. The said comparison gave a philosophical background, of these derivations; and analyzed with reference to this philosophy, most of the mysterious accounts in the derivations became quite significant and logical. For example, the derivation of the word Chandas, from Chad 'to cover' involving the myth of Chandas sheltering or covering Indra, becomes quite clear, when the word 'Chandas' is known to be a name of Matter and Indra to be the Spirit clothed in Matter. Similarly the derivations of philosophical terms become quite evident as soon as the system on which they are based becomes intelligible. The word of the third kind are not unknown even in our modern languages. The association of the English word 'lunantic' with 'Lune' may serve as the example to show how popular beliefs are responsible for the formation of several words.

Words, having more than one derivations.

One great absurdity which may, in a way be taken to be the offshoot of the above three, may be found in the fact that Brāhmaṇas give more than one derivation of the one and the same word. In such cases, the fact is that it is not the one word derived in many ways, but several words of different origin having one and the same form. This may happen in many ways, but the usual way, which makes the derivation appear absurd, seems to be one. An ordinary word meaning some secular object is, some-times, chosen to denote some philosophical truth; in doing so, if the original derivation is found unsuited for the purpose, an artificial etymology satisfying the new meaning is invented. For example, the word Sāman, originally meaning a chant when used to signify the dichotomy of the Prāṇa and the Vāk; the Puruṣa and the Prakṛti, is derived as सा plus अम् for the original derivation is not sufficient to express this new meaning. But, even this invention is as real as the invention of the word in its original sense, the only difference being that the former might not have been as conscious and deliberate as the latter.

Besides the above feature, the following phenomena have also been found to cause the variety of derivations. 1. Phonetically similar words, spoken with different senses are, sometimes, grouped under one phonetic unit, and become one word, having various meanings. 2. Epithets denoting different qualities of the same person, god or thing may be, in the beginning, different, though phonetically some what similar. In course of time, they are combined into one word becoming the name of that person, god or thing, and the different meanings of the different constituents are forgotten. A typical example of these two cases may be found in 'Indra'.

Certain laws of Semantics.

In course of the observations on the Vedic Etymologies several laws of Semantics have been noticed. For fear of making the work voluminous, they may be given here only in brief :—

1. Words associated with concrete physical phenomena tend to abstract themselves from them e. g. Atri, Brahman.

2 Words connected with sacrifice undergo threefold changes Ādhidaivika, Adhibhautika, and Adhyātmika.

3. Names of the most of Nature-gods in course of time become absolutely abstract.

4. There also seems to be a reverse order i. e. the change from the abstract to the comparatively concrete e. g. the names of deities like Manautā and 'Śraddhā'.

5 The role of myths, superstitions and religious beliefs in the process of word-formation is also very important, for they are also the outcome of the human reason which is, indeed, responsible for the evolution of languages.

6. Sometimes the moral sense of the word is utterly perverted e. g. 'Asura' in India and 'Indra' in Iran. Many a word is what is called a 'Fossil Poetry' e. g. Pipilikā-Madhyā.

7. Laws of association plays a great part in the formation of words and in changing their meaning.

8. Name given to things seem, directly or indirectly, to refer to some characteristic of the things named.

9. There are certain factors that are responsible for the attribution of more than one senses, very often contradictory to each other, to one word.

10. There are some words which may be said to be fossil History e. g. Asura.

11. There seems to be a relation between the mental disposition and the phonetic nature of the word expressing the object with which that disposition is associated.

I am very grateful to the university of Rajputana for the publication grant without which the book could not have been published even now. I am, however, sorry to say that the latter fortion of the book has to be considerably abridged for lack of funds.

Fatah Singh.

THE VEDIC ETYMOLOGY

1. **अक्षर**—(1) The Imperishable , an evolute of Akṣayaṃ, from Kṣī "to perish or waste away" (नाक्षीयत् तस्मादक्षयम् तदक्षय ह वै नामैतत् तदक्षरमिति परोक्षमाचक्षते)[1] , used as an epithet and name of the Supreme as well as the Individual Prāṇa or Ātman.

(2) (a) "That which becomes fluid for creating other forms, but for which none other needs to be fluid", from Kṣar 'to flow, to trickle down'.

(b) The basic Vāk (sound) or the Vyāhṛti from which have come all sounds (ghoṣāh) including Ṛks and Vedas.

(c) The Supreme soul to whom all the creatures (भूताः) owe their existence :—

एष वा अक्षरमेष ह्येभ्यः सर्वेभ्यो भूतेभ्यः क्षरति; न चैनमतिक्षरन्ति, तस्मादक्षरम् इत्याचक्षते । ता वा एताः सर्वा ऋचः सर्वे वेदाः सर्वे घोषा एकैव व्याहृतिः प्राण एषः प्राण ऋच इत्येव विद्यात ।[2] .

1—J. up. B. 1, 7, 1, 2; 1, 14, 2-8.
2—A. A. 2, 10; A, up. 2, 2.

(3) "That which trickles down" e. g. water, from Kṣar 'to trickle down' : (तदक्षरदेव; यदक्षरदेव तस्मादक्षरम्)[1].

(4) "That which trickles down or moves (in the form of manifold creation) in the process of creation;" a name and an epithet of the Brahman, from Kṣar "to trickle down or move" :—

(तद्यदसृज्यत अक्षरत्, तद्यदक्षरत्तस्मादक्षरम्)[2].

(5) 'That which does not exhaust itself while trickling down', an epithet and name of Indra, from Akṣaya with Kṣar (to trickle down)

(कतमत्तदक्षरमिति; यत्क्षरन्नक्षीतेयतिः इन्द्र इति)[3].

The Post-Vedic Tradition.

(1) Akṣara "that which does not change (अ+क्षर) from Kṣar 'to change.'"[4]

(2) Akṣara, "that which does not perish", (अ+क्षि)[5].

(3) Akṣara, "The imperishable" (Akṣaya=Akṣara)[6] from क्षि with negative particle अ.

(4) Akṣara, "the axle of speech" (Akṣas=Akṣara)[7] from añj 'to anoint'[8].

(5) Akṣara, "that which pervades" (Aś+Sar), from Aś 'to pervade' with suffix Saran[9].

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[1] —J. up. B. 1, 7, 1, 1-2; 1, 24, 1.

[2] —Ś. B. 6, 1, 3, 6.

[3] —J Up. B. 1, 43, 8.

[4] —अक्षर न क्षरति Nir. 13, 1, 12; अक्षरं न क्षरम् M. B. न क्षरतीति W. S. S. C. 3, 7 of. D. Y. on Nir. 13, 1, 12; S. on A. V. 18, 3, 40; R. V. 1, 164.

[5] —तद्धि न क्षरति, नान्यथाभावमापद्यते D. N. 13, 1, 12.

[6] —न क्षीयते Nir. 13, 1, 12; क्षीयते न कदाचिदप्यामूलतो विनश्यति D. N. ibid; सर्वदा सर्वैरपि प्रयुज्यमानोऽपिन क्षीयते D. V. ibid.

[7] —वाऽक्षयोभवति Nir. ibid ; अथवा वाकक्षयोभवतिनाऽअदौवर्णलक्षणयावाचोनिवास D. N.

[8] —वाचोऽक्ष इतिवा Nir. ibid; अक्षरोह्यक्ष इवानुप्रविश्य व्यञ्जनानि धारयति D N. ibid.

[9] —अक्षोऽञ्जनात् Nir. ibid; cf. D. N. S. K.

(6)Akṣara "that which is eaten," from Aś 'to eat'[1]

Criticism.

These five Vedic and six post-vedic etymologies give us, in all, five derivations of the word अक्षर i. e.

1. from Kṣī with negative particle अ
2. from Kṣar with negative particle अ.
3. Akṣara = Akṣa. derivable from añj.
4. from Aś, "to pervade" with the suffix Sar.
5. from Aś 'to eat' with the suffix Sar.

Of these etymologies, the first two alone are tracable in the Vedic texts, the third being the contribution of the Nirukta, the fourth that of the Un. S., and the fifth that of Devarāj Yajvan, a commentator of the Nirukta.

The most natural of these etymologies appear to be those that derive Akṣara from the root kṣar. According to Pāṇini, it means 'to move'[2]; lexicons take it to mean (1) to trickle, drop, ooze (2) to flow, stream forth, pour out, emit (3) to melt away, waste away, perish; and philologically it may be connected with L. excurrere or currere 'to flow,' to stream forth, to run, responible for L. excurrens or currens, E. current, cursus, Fr. courrant, cours meaning 'stream, flow, course' O. Fr, escurer; O. E. Skir or scour.

A comparison of all these words would seem to suggest the origin of S. Kṣar or L. Excurrere or currere from water. To begin with, it might have been an onomatopoetic word representing like H छुर, झर or क्षर, the sound of water as falling from clouds flowing into streams and the like; then the possessor of the kṣar sound (i e water could be called "Kṣaram,[3]" and the same root Kṣar might give names to cloud,[4] (Kṣaram), stream[5] and rainy

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1—अशेसरन् W. N. 3, 67. cf. अश्नोतेर्वाशसेऽहारम् M. B.

2—अक्षर अशव्याप्तौअशभोजने अंजने Dy. Nīr 13, 1, 12.

3—क्षरसंचलने 1, 904 D. P.

4—See Ger. Wor; SE. Apte; W. M Etc.

5—Ibid.

season,[1] (S. Kṣarin) all containing 'Kṣar'. The next step transferred also the speed of water (kṣaraṃ), stream etc. to the word, 'Kṣar' which originally expressed only its sound; and then the speed and movement in general came to be expressed by the root Kṣar as laid down in Pāṇini's D. P. (Kṣar Saṃcalane).

Now, with Kṣar 'to move, to flow, stream forth,' it was easy to get the other senses of Kṣara. As the water flowing in a stream or flowing from cloud undergoes several changes, and as the change itself is a movement in time or space, the sense of change and perishability in general could also, by law of transference, be attributed to the root Kṣar. That which changes (e. g. rain-cloud changing into the forms of rain-drops, stream-water, eddies, bubbles, whirls, vapours etc.), perishes and the forms created by the change are also perishable and not lasting, hence Kṣar 'to move or change' came also to mean 'to wear away, perish, wane.' The transformations of water (e. g. drops, bubbles etc.) perish; but throughout all these forms, there is a continuity of some "fundamental water" whose forms they all are, and theoretically there may be assumed a point at which it is static and does not change (Kṣaratī) and is hence unchangable and imperishable (Kṣara). Conversely, rain-drops, bubbles, stream, water etc. may be said to be the fluid (Kṣara) state of the same static or unchangable water (i. e. Akṣara). So what is Kṣara is, in essence, nothing different from the orginal Akṣara. It may be the reason why Kṣara and Akṣara both mean water, and hence Akṣarī and Kṣarin both mean rainy season[2].

On the analogy of the Akṣara (unchangable) and Kṣara (changable) states of water, there could also be supposed to be similar states of speech or Vāk. In the first state it is the static Vāk that transforms itself into and endures through its all speech-units (letters, words, etc); but in the second state, the same Akṣara sound exists in the fluid (Kṣara) state as the speech-units[3] Therefore if

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1—Er cours, current, L. excurrens, currens

2—See Ger Wor; Apte; W M

3—See Ger Wor; Apte; W M for these words.

the static speech is Akṣarā Ekākṣarā[1], the speech-units were Akṣarāṇi (pl.) and each of them was also an Akṣara. This accounts for the fact that even in classical literature Akṣara means 'a word (sing.) or words' (pl.) and also stands for the 'speech' in its collective sense[2].

Then, with Vāk as the name of the supreme creative Śakti, its static aspect could be called Akṣara, and its creation which was its fluid state might be known as Kṣara. (cf. Vedic ety. 4 op. cit.) As the Akṣara state of water might be called Samudra (lit. that from which flow all waters),[3] the Akṣara Vāk also could be called by the name of Samudra (वाग्वै समुद्रो, न वै वाक् क्षीयते, न समुद्रो क्षीयते[4]; वाग्वै समुद्रः[5]; वाग्वै समुद्रः, मनः समुद्रस्य चक्षुः[6]) Thus R. V. 1. 164. has well described it by a metaphor of the static water (samudra or Akṣara) flowing into the form of various waters (samudras, Sālilāni or akṣarāṇi) the Akṣara state of Ṛk (i e. Vāk) becoming fluid into the form of manifold creation:—

ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति च इत्तद्विदुस्त इमे समासते ॥
गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।
अष्टापदी नवपदी वभूवुषी सहस्राक्षरा परमे व्योमन् ।
तस्या समुद्रा अधि विक्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।
ततः क्षरत्यक्षरं तद्विश्वमुप जीवति[7] ।

In the phenomenal world of our experience, which is the creation of Īśvara, the real Kṣar (i. e. the active and changing factor)

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1. 'एकाक्षरा वै वाक् T. M. B. 4, 3, 3; cf A. B. 5, 16; (R.V. 4, 58, 1)
2. प्रतिषेधाक्षरं विक्लवाभिरामं S. 3, 25; अहो संदीपनान्यक्षराणि M. 3; ब्राह्मण संक्रामिताक्षरेण पितामहेन V. 3; अक्षरं वर्ण-निर्माणंवर्णमप्यक्षरं विदुः cf. Apte.
3 See 'Samudra' Post.
4. A. B. 5, 16;
5. T. M. B 7, 7, 9;
6. Ibid. 6, 4, 7 cf. also R. V. 4, 58, 1; T. M. B. 20, 14, 2; R. V. 1, 164, 42;
7. Cf. also R V. 4, 58; 1; Bṛh up. 1, 3, 9- 11; R. V. 4, 26-27; 18; S. Śr up. 4, 8;

is his Śakti or the Vāk and the Brahmaṇ is Akṣara i. e. inert and changeless (द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च। क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते।[1] क्षरं प्रधानममृताक्षरं हरः[2]), enduring through all the transformations of His power (Śakti). Now, at the dissolution of creation. into what has been called Svarāj or Saguṇa (or what is sometimes called Brahman-Para[3]), both Kṣara and Akṣara are united and conjoint in one as Akṣara (द्वे अक्षरे ब्रह्म परे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे। क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः[4]; संयुक्तमेतत्क्षरं च व्यक्ता व्यक्तं भरते विश्वमीशः[5]), for at this stage there is only I-experience (अहमेवेदं सर्वमिति[6]) corresponding to the Akṣara state of Vāk or Ṛk described above.[7] The ultimate reality, however, is above this stage (क्षरात्मानावीशते देव एकः[8]). It is Nirguṇa Brahmaṇ, the Samrāj who is the supreme, changeless Self and is, also for this reason, called Akṣara (अक्षरं परमं ब्रह्म[9]) or sometimes, to distinguish Him from the Saguṇa Brahman, Ekākṣaraṃ. (एकाक्षरं पर ब्रह्म), though from the point of view of the Akṣaras as the perishable forms of creation, this ultimate reality, because of the absence of Śakti, the sole cause of that creation of Akṣaras, could also be conceived as one without Akṣara (the word used is Varṇa) cf. य एकोऽवर्णो वहुधा शक्तियोगाद्वर्णाननेकान्निहितार्थो Ś. Śv. Up. 4, 11.)

The other derivations of Akṣara do not seem to claim as much of natural directness. The word Akṣaya from Kṣi to "perish", because of expressing the similar sense, might have merged itself into Akṣara which seems to have been the original and independently

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1—B. G. 15, 16;

2—ŚV. up. 1, 1, 9;

3 - Ibid. 5, 1, 1.

4 Ibid. 5, 1, 1.

5—Ibid. 1, 1, 8.

6—Chh. up. 7, 25; cf. यमक्षरं क्षेत्रविदो विदुः etc. ku. 3, 50.

7—see also Ibid.

8—Sv. up. 1, 1, 10 cf. also 5, 1, 1 loc. cit.

9—Bg. 17, 45; VP. 1, 1.

existing form. An imperishable like Akṣara Vāk that endures through all its transformations (e. g. words, letters, sounds etc.) can also be said to be 'pervading.' For this reason, Akṣara has attracted and absorbed into itself Aś+Sar, as given in Unādi Sutras, though Devarājyajva's derivation from Aś to eat' may not deserve the same fate. The change of Akṣa into Akṣara, as given in the Nirukta, also seems to be possible by means of the same law of Attraction, but Akṣa, in that case, should better originally be derived from Akṣ 'to pervade'[1] and not from añj 'to anoint'[2], the latter (Añja) probably being regarded to have been attracted and absorbed into the former (Akṣa).

2. **अक्षरपंक्तिः** The series of the forms, created from the Akṣarā Vāk or Śakti and themselves known as Akṣaras (see Akṣara) e. g. असौ वैलोकोऽक्षर-पंक्तिश्चन्द्रः[3]; पशवो वा अक्षर-पंक्तयः[4]

3. **अक्षरासहस्रिणी**. "The Vāk in her Akṣara (change-less or Static) stage.[5]" cf. SAHASRĀ-KṢARĀ VĀK (Ṛv. 1, 164, 41 A. V. 9. 10. 21; Ś. B, 4, 5, 8, 4; S V. B. 1, 4,), the Vāk of the thousand-petalled lotus of the Sahasrāra in the Āgamas[6]; SĀHASRA PATHĀ AKṢARĀ (R. V. 7 1), the supreme SĀHASRĪ VĀK, so called, for it creates out of itself the phenomenal world of thousands of forms (वाग्वाऽएषा निदानेन यत्साहस्री तस्या एतत् सहस्रं वाचः प्रजातम्[7]), the world which technically seems to be named SAHASRAM (तदाहुः कितत्सहस्रम इतीमे लोका इमे वेदा अथो वागिति ब्रूयात्[8], सर्वं वै तद्यत्सहस्रम्[9]; सवे वै

1—अक्षव्याप्तौ 1, 166, 1 D.P.
2—अंजूव्यक्तिम्रक्षण कान्तिगतिषु P.D 7, 21.
3—ŚB. 8, 5, 2, 4; VS 15, 4.
4—KB. 16, 8 cf AB. 2 24
5—See अक्षर
6—See my वैदिक दर्शन pp 25 et seq
7—ŚB 4, 6, 8, 4, cf. 3, 2, 4 10 & 15
8—AB. 6 15 cf RV. 6, 69, 8
9—KB. 11 7; 25, 14.

सहस्रं[1], पशवः सहस्रं[2], भूमा वै सहस्रम्[3]) The word Sahasram does not actually denote the number thousand, but expresses multifariousness (anektā) e g. एष वाऽअस्य सहस्रम्भरता यदेनमेकं सन्तं बहुधा विहरन्ति[4]

Therefore "AKṢARĀ SAHASRIṆĪ" may be so known, because the Akṣarā Vāk is, in her static state, the entirety of Sahasraṃ (the varied creation) in its dissolved Condition (see also AKṢARA) उपत्वा सातये नरो विप्रासो यन्ति धीतिभिः । उपक्षरा सहस्रिणी[5] ।

4. **अक्षरी**—'Rainy season', see अक्षर.

5. **अक्षया**—The Akṣara state of Vāk or the Śakti of Brahman; the Vāk in general by which only Svarga is attained and not the final Mokṣa :—

अक्षर्यया स्वर्गं लोकं ऋषयो प्राजानन्[6] (see Akṣara)

6. **अक्षितिः** 'Imperishable state,' from Kṣi 'to perish' with अ (श्रद्धैव सकृदिष्टस्याक्षितिः सयः श्रद्धधानोयंजते तस्यंष्टिंन क्षीयते[7])

7. **अग्निः**-1. "He who is created first", from Agraṃ (in front, first)—

(१) स यदस्य सर्वस्याग्रमसृज्यत तस्मादग्निरग्निर्ह वैतमग्निरित्याचक्षते परोऽक्षं परोक्षकामा हि देवाः ।[8]

(२) तद्वाऽएनमेदग्रे देवानामजनयत । तस्मादग्निरग्निर्हवै नामैतद्यदग्निरिति संजातः । पूर्वं प्रेयाय यो वै पूर्वं एत्यग्रेऽएतीति वै तमाहुः सोऽएवास्यग्निता ।[9]

Besides thes passages, there, is ample evidence to show that Agni was, indeed, regarded as the first created or the first of the

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1—ŚB. 4, 6, 1, 15; 5, 4, 2. 7
2—AB. 6. 15 cf RV. 6, 69, 8
3—ŚB, 3, 3, 3, 8
4—AB, 1, 28
5—RV. 7, 15, 9
6—TMB. 8, 5, 7
7—K. B 7, 4; cf. S. B. 14, 4, 3, 7.
8—Ś.B. 6, 1, 1, 11.
9—Ibid 2, 2, 4, 2.

gods: He is the first child of Prajāpati;[1] the first-created god[2]; the first essence[3], that Prajāpati 'expanded'[4] the first essence of tejas, (taptasya tejo rasah) which divided itself into Āditya, Vāyu and (earthly) Agni[5], the first-born among the Pastyas[6], the first in the nest of the Bṛṣabha[7] and the first Nāma[8] of the cows.

2. Dawn. "One who goes in front (Agraṃ) of the day," from Agraṃ (forward, in the vanguard):—

> एषा जनं दर्शता बोधयन्ती सुगान्पथंः कृण्वती यात्यग्रे ।
> बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम्[9] ॥

As suggested in this passage, Dawn also can be called Agni, for it is first to come on every day; it is the first Jyoti. Elsewhere also Agni is often said to be going in front. ऋषिर्विप्रः पुरएता जनानामृभुर्धीर उशना काव्येन S.V. 2, 1, 1, 10,; अदाभ्यः पुर एता विशामग्निर्मानुषीणाम् Ibid. 2, 7, 2, 9; अग्निर्वा प्रथमा विश्वज्योतिः ŚB 7, 4, 2, 25; cf Ś.B. 2, 3, 2, 9,; अदभ्योवाऽ एष प्रथममाजगाम ŚB, 6, 7, 4, 4 etc.

From the description of the first fire broght down by Mātariśvā, it appears that the first fire was the first light of the day appearing early in the morning[10] Thus the poet clearly says that this is another (अन्यः) Agni, the first whom Dyaus, Earth, waters[11], Tvaṣṭṛ and

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[1] —प्रजापतिर्देवताः सृजमानोऽग्निमेव देवतानाम् प्रथममसृजत् T.B. 2, 1, 6, 4

[2] —सः अग्निमब्रवीत्त्वं वै मे ज्येष्ठः पुत्राणामसि J. up. B. 1, 5, 1, 5-6

[3] —प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानानां रसान्प्रावृहदग्निं पृथिव्या वायुमन्तरिक्षादादित्यं दिवः Ch. up. 3, 17, 1,

[4] —see 'बृहत्'

[5] —तप्तस्य तेजो रसो निवर्तताग्निः । सत्रेधात्मानं व्याकुरुतादित्यं तृतीयं वायु तृतीयं सएव प्राणस्त्रेधा निहितः । Brh. up. 1, 1, 2-3.

[6] —स जायत प्रथमः पस्त्यासु R.V. 4, 1, 13.

[7] —प्रथमं विपन्या ऋतस्य योना वृषभस्य नीले Ibid 4, 1, 12.

[8] —ते मन्वत प्रथमं नामधेनो Ibid 4, 1. 16 cf R.V. IX. 87, 3; III, 5, 6.

[9] —R.V. 5, 80, 2.

[10] —See P.O. vol. III, 3 pp. 142-163 where the point is dis cussed at length.

[11] —R.V. X 46, 7; 2, 7.

Bhṛgus generated and the Mātariśvā gods manufactured for Manu[1] In another passages of the same hymn, this fire is described as having been obtained by Bhṛgus and Trita in the horizon or in the head of the cows (which are probably dawns or rays)[2] When Mātarīśvan kindles this first fire, the highest of luminaries, it supports up with its flames the firmament[3]. Mātarīśvan identified with Vaiśvānara[4] is the well, cozing forth and having hundred torrents, which Rodasī (heaven and earth) fillcd[5] in the horizon (upastha)[6] It is a reference most proabably to the red orb of the rising sun, with thousande of crimson rays issuing from it. Again Mātarīśvan; also called Draviṇodā fire, is the child whom Night and Uṣas jointly conceived, bore and suckled[7],

3, (a) "One who leads the front" (agre) i, e. a leader, from agraṃ with Nī "to lead, to carry",

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान्[8]

The etymology suggested in this passage presupposes, in Agni's character, the essential trait of leadership which has so commonly been referred to in the Vedic texts. अग्निर्वै देवानां सेनानी[9]; मन्द्रं होतारमुशिजो नमोभिः प्राञ्चं यज्ञं नेतारमध्वराणाम्[10]; अयं हि नेता वरुण ऋतस्य मित्रो राजानो अर्य-

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1—R.V, 3, 5, 9.

2—Sss P.O. loc. cit.

3—R,V. 3, 5, 9

4—For वैश्वानर=Sun, See Nir.7, 17,5 cf. Roth Nir ete. 7, 19 also Pṛ up. 1, 8 which quotes a ṚK in favour thereof

5—Ṛ V. 3, 27, 9.

6—"A place where heaven and earth are brought close together" cf. Sāyaṇa on R V. 1, 154, 2.

7—R V. 1, 96, 4-5;

8—Iś up 19

9—Nir 7, 14;

10—RV. 10, 46, 4.

मापो घुः[1]; अदाभ्यः पुर एता विशामग्निर्मानुषीणाम्[2], ऋषिर्विप्रः पुर एता जनानामृभुर्धीर उशना काव्येन[3] etc.

(b) Another way of deriving Agni from Agraṃ and the root Nī 'to carry' is to take the verb in passive voice (अग्रं प्रथमं यज्ञेषु प्रणीयते[4]); this etymology, besides being supported by the sacrificial ritual involving the taking-round of Agni before a sacrifice, has the testimony of a number of Vedic passages e, g.

स सद्म परिणीयते होता मन्द्रो दिविष्टषु; अग्निर्होता नो अध्वरे वाजी सन्परिणीयते; see also Nīr. 6, 3, 7, 14; Nīr. S. 43;

(a) "One who anoints others with lustre i. e. illuminates and and endows with brilliance," from añj 'to illumiue, to anoint' etc:- वर्चसा मा सम् अनक् त्वग्निर्मेधां मे विष्णुर्यं मक्वासन्[5] cf. Sāyāṇā अङ्गनादिगुणयुक्तो देवः अग्निः मां तेजसा समनक्तु[6]

(b) One whom gods (Devāh) illumine or decorate", from añj:-यं यो होता किरु स यमस्य कमप्यूहे यत्ससमन्ति देवाः[7] ।

These passages seem to suggest the derivation of the word Agni from añj and refer to luminosity of the deity—the luminosity which is most prominent in Agni as a god of fire.

The Post-Vedic Tradition

1 Agni from Agra+nī "the leader"[8]
2. ,, ,, Añga+nī "one who reduces everything to himself.[9]
3. ,, ,, Akna, "one who does the reverse of wetting"[10] i. e. burning.

1—R V. 7, 40, 4.
2—S V. 2, 1, 1, 10,
3—Ibid 2, 7, 2, 9.
4—cf. Nir. 7, 14.
5—A. V. 18, 3, 11
6—cf. also Sāyaṇā. on A.V. 3, 1, 1.
7—R.V. X 52, 3.
8—अग्रणी भवति, अग्रं यज्ञेषु प्रणीयते Nir 7, 4, 1.
9—अङ्गन्नयति सन्नमानः Ibid.
10—अक्नोपनो भवतीति स्थौलाष्ठीविः न क्नोपयति स्नेहयति Ibid क्नूयी शब्दे उन्दे च, पा. धा. पा. 1, 514

4. Agni from इ "to go"; अञ्ज "to shine" and दह् "to burn", meaning "one who moves, shines and burns."[1]

5. Agni, "one who moves "from añg 'to move"[2]

Criticism

Thus from the Vedic and Post-Vedic derivations, we have the following crude froms which might be regarded as to have developed into the word "Agni":-

1. Agr-i
2. Agri-nī
3. Añjī
4. Añga-nī
5. Akna
6. A-g-ni,
7. Añg-nī

In evaluating these derivations of the word Agni, it must be borne in mind that fire(the chief sense in which the word is used) may be regarded as one of the most primitive discoveries of man and hence the word Agni, the congnate of which are found in most other languages,[3] might date back to very early infancy of the particular section, if not of the whole humanity. Therefore, the original name of Agni must refer to some most natural glaring trait of fire. Looked at from this standpoint, the first, second and fourth of the above list can be waived aside, for they evidently seem to refer to a later period; when certain beliefs, rituals and metaphors had been formed round the object "fire." The sixth and seventh derivations also do not seem to claim a reference to some sufficiently outstanding natural and original characteristic of fire, for, where as Añg-ni, as suggested by Uṇādi-Sutraas, refers to the motion, which, though present in fire, cannot be as attractive as its luminosity and heat. Śāka-Puṇi's derivation (A.-g-ni, from three verbs) would ask us to believe that different characteristics of fire, namely motion, heat and light together attracted the attention of the Primitive man, which, however, does not seem to have been natural.[4]

1—त्रिभ्यः आख्यातेभ्यो जायत इति शाकपूणिः इतात्. अक्तात्, दग्धाद्वा नीतात् स खल्वेते अकारमादत्ते गकारमनक्तेर्वा दहतेर्वा । Ibid.

2—अङ्गेर्नलोपश्च ṇa. S S. 4, 52; cf. Sāya Uṇ. A. V. 3, 1, 1.

3. cf. L. ignis, ignire, ignutum, Lith. ugnis.

4—See part III.

Now, the fifth etymology of Stholāṣṭhīvi deriving Agni from Knuy "to wet, to make a creaking sound"[1] by prefixing अ to it remains to be discussed. Obviously Knuy would have been originally an onomatopoetic word referring to the 'sound' of water and then later, deriving from the same element, to the sense of 'wetting' also. It is also conceivable that water must have, as with animals, long been associated with human life before the discovery of fire was made. Therefore, it is note unreasonable to suppose that the primitive man would have named 'fire' in relation with their familiar object 'water'. 'Knuy' denoted water, having "wetting" as the basic characteristic; therefore the fire which was the antihesis of 'water' could naturally be said to be 'Anti-water' i. e. A- knuy.

This derivation may also have the support of the etymology of L. ignis (fire). The word 'ignis' may be derived from the negative particle 'in' added to 'gnis', like the following among many other words of Latin Language :—

ignobilis — in (not), gnobilis (noble)
ignominia — in (not), gnomen (name)
ignorāre — in (not), gnoscire (to know)

On the analogy of these words, if ignis (fire) is also derived by prefixing 'in' to gnis, the word gnis would automatically correspond to Sans.. 'Knuy', not only phonetically ('g' and 'k' being interchangable) but also semantically, meaning the 'wetting element' (water) which the negative particle 'in' would be taken to negate in order to get the the word ignis, an antithesis of water,

Thus like Sans Knuy, L. 'gnis' also might have originally been an onomatopoetic name of water, referring to the sound of 'water' and later associating with itself all other characteristics of water. So, when the discovery of fire was made, it was quite natural to name it as in-gnis (lit. anti-water) which, in almost all respects, was so glaringly contradistinguished from water.

1—क्नूयी शब्दे उन्दे च. पा. धा. पा. 1, 154.

Therefore, it is not unreasonable to believe that the original name of Agni was A-knuy, and that the other words (Agra-ṇī, Agr, Añji) originally used as the epithets of the former were later merged into it. Thus Agni might be called Añji, (luminous) for its shining nature; Añg-nī for its motion; Añga-nī for its reducing evrything by burning to itself and also Agrī or gra-ṇi when Mythology, ritual, religion and philosophy gave god Agni the foremost (Agraṃ) place. Now as all these words referred to the same object fire, and as they were all so similar phonetically, it was not unnatural that anyone word could have been retained to express all these senses and adopted as the name of Agni, others being absorbed into the same.

8. **अग्निष्टोम** —"A Sacrifice where Agni is extolled", from 'Agni' with 'Stoma', derived from Stom 'to extol' :- **सवाएषोऽग्निरेव यदग्निष्टोमस्तत यदस्तुवंतस्मादग्निस्तोमस्तमग्निस्तोमं संतमग्निष्टोमित्याचक्षते**[1] ।

Other gods also have their share in this sacrifice, but ultimately they may also be regarded as Agni, for it is Agni whose forms they all are (**अग्निर्वैसर्वा देवता** A.B. 1, 1; 2, 3; Ś B. 1, 6, 2, 8; 3, 1, 31; T.M.B. 9, 4, 5; 18, 1, 8; Ṣ.V.B 3, 7; G B. 2, 12, 16; T.B. 1, 4, 4, 10 cf. Ś.B. 6, 1, 2, 28; A, B. 3, 4) Agni is the soul of all gods (**अग्निर्वैसर्वेषां देवानामात्मा** Ś.B. 14, 3, 2, 5; **सर्वेषामुहैव देवानामात्मायदग्निः** Ś.B. 7, 4, 1, 25; 8, 5, 1, 7 cf. Ś.B. 6, 7 1, 20; 7, 3, 1, 2; 10, 1, 2, 4); their very essence (T.M.B. 4, 8, 10) and the Brahman Himself (**अग्निरेवब्रह्म** Ś.B. 10, 4, 1, 5; 2, 5, 4, 8; 1, 3, 3, 18; 5, 3, 5, 32 K.B. 9, 1, 5; 12, 8; T. B. 3 9, 16, 8 cf. Ś B. 6, 1, 10; g. up. B. 2, 13, 1; A.B. 3, 42 etc.) (See also **नचिकेता** and **जातवेदा**)

9. **अग्निहोत्रम्**—(1) A Sacrifice (see Agni & Hotra) (2) "The Gau which is born from the sacrifice of Agni", from Agni and Hotram ('Agni', Hotram अग्नेर्हुतादजनीति तदग्निहोत्रस्याग्निहोत्रत्वम्[2])

Agnihotra in reality means 1. An oblation to Agni, a sacrifice for Agni 2. The maintenance of sacred fire and offering oblation to it.

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[1]—A B. 3, 41; ŚB. 3, 9, 3, 32.

[2]—T.B. 2, 1, 6, 3.

3 The Sacred fire itself. And these senses the word seems to owe to the root Hu 'to offer an oblation, to sacrifice' from which Hotraṃ (the last member of the comp.) is derived (cf. K.B. 4, 14; T B. 2, 1, 8, 3; Ś. B. 11, 2, 5, 5; 11, 3, 1, 2-4).

It has been stated elsewhere[1] (see also Jātavedas) that the whole of the creation consists of Agni, the Śiva, Soma, the Śakti and Surya, (Indra) the joint form of Śiva and Śakti; that the evolution of the Śakti or Vāk into the above trinity for the sake of creation was also described as a Sacrifice of the Saguña Brahman known as Puruṣa or Aśva-medhya; that Saguṇa Brahman or Puruṣa could also be called Agni (cf also Ś.B. 10, 4, 1, 6; 14, 9, 1, 15; K B. 9. 1, 5; 12, 8; Ś.B. 2, 5, 4, 8; 5, 3, 5, 32; 1, 3, 3, 19; 6, 1, 1, 10; 10, 4, 1, 5; T B. 3, 9, 16, 3). Therefore, the starting of creation which has been called the sacrifice of Puruṣa could also, as here, be called the sacrifice of Agni (cf. T B. 2, 1, 6, 3; Ś B. 3, 2, 2, 7; 2, 1, 4, 19; 5, 2, 3, 6; 3, 4, 3, 19; T.M B. 11, 5, 2; R.V. 1, 1, 2), It was natural, therefore, to say that Gau[2] apparanbly regarded as the symbol of dynamic Vāk (Ś.B 7, 5, 2, 19; V. S. 13, 43; T.M.B 4, 9, 3; K.B. 27, 4; A.B 3, 48; G. B. 2, 4, 19, A.B. 4, 1; Ś. B. 7, 2, 2, 5; 14, 8, 9, 1; T M.B. 18, 9, 21, 21; 3, 1; G. B. 2, 2, 21. V.S. 12, 68) or Śakti in the terrestrial sacifice, conceived after the Puruṣa-medha, was born from the sacrifice of Agni, as from the sacrifice of Prāṇa or Puruṣa (गौर्वा अग्निहोत्रम्; यएव प्राणानामहोषीत् तस्यहुतादजनीति अग्नेर्हुतादजनीति तदग्निहोत्रस्याग्निहोत्रत्वम् T.B. 2, 1, 6, 3; 1, 6, 1, 7; for the identification of Agni and Prāṇa in this sense see Ś.B 10, 1, 4, 2; 6, 3, 1, 21; 6 8, 2, 10; J. up, B. 4, 22, 11, also Jātavedas).

10**अग्नीध्र**—1 N. of a priest, also called Brahmā, who kindies the sacred fire; from Agni (fire + indh 'to kīndle आते अग्नऽधीमहि द्युमन्तंदेवाऽजरम् R V. 5, 6, 5; त्वामग्नऋतायवः समीधिरे 5, 8, 1.

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[1]—See my वैदिक दर्शन pp 178 199 ff.

[2]—गौ is the usual name of cow she is called Agnihotri and inentified with Vāk (वाग्घवाऽएतस्याग्निहोत्रस्याग्निहोत्री Ś.B. 11, 3, 1, 7, cf 12, 4, 1, 11, T.B. 1, 4, 3, 1).

2. Sacrifice or sacrificial act, that in which fire (Agni) is kindled, from Agni + indh "to kindle' :—

एतस्यामेवहोत्रायामग्निभूतमिन्धानाः स्तुवन्तः शंसन्तोऽतिष्ठंस्तदग्नीध्रोऽभवत्तदग्नीध्रस्याग्नीध्रत्वम् (G B. 2, 2, 19)

11 अग्रे-गुवः —Waters (lit. going forward Agra ; from the word Agram togethir with the root 'gu' or gaṃ :—

ताः यत्समुद्रंगच्छन्तितेनाग्रेगुवः

Dhatupātha, therefore, mentions gu, meaning incoherent sound and excretion of urine. (गु अव्यक्ते शब्दे 1, 997; गु पुरीषोत्सर्गे 4, 106 पा. धा. पा.) Originally the word 'guvak' or 'gu' seems to be an onomatopoetic one, referring to the sound produced by the drops falling into the water, later assotiating it self with motion also,

12 अग्रेपुवः —Waters (lit "eating first") from अग्रः + पुवः (probably from Pu 'to eat').

ताः (आपः) यत् प्रथमाः सोमस्य राज्ञः भक्षयन्ति तेनाग्रेपुवः (Ś.B. 1, 3, 7, cf. V.Ṣ. 1, 12) Paṇini however does not give any root Pu 'to eat'.

13 अङ्गिरस —The essence of Varuṇa is limbs" from Añga and Rasa;

तमृवरुणं मृत्युमभ्यश्राम्यदभ्यतपत्समतपत्तस्य श्रान्तस्य तप्तस्य संतप्तस्य सर्वेभ्योऽङ्गेभ्यो रसोऽक्षरत्सोऽङ्गरसोऽभवतं वाएतमङ्गरसं सन्तमङ्गिरा इत्याचक्षते परोक्षेण, परोक्षप्रिया इवहिदेवा भवन्ति प्रत्यक्षद्विषः (G.B. 1, 1, 7)

3. "The essence of the bodily limbs" i. e. Prāṇa, from Añga and Rasa. अङ्गिरसोऽङ्गानाँहिरसः (Ś.B. 14,4, 1, 8)

4. Prāṇa "from whom all the limbs gain their rasa", from Añga and Rasa :—अतोहीमान्याङ्गानि रसं लभन्ते तस्मादङ्गिरसः (J. up. B. 2, 4, 2, 8).

5 Apotheosis of live-coals (añgāras) from अंगाराः येऽङ्गारा आसंस्तेऽङ्गिरसोऽभवत्यदङ्गाराः (A.B. 13, 10; 3, 34 cf. B,D, 3, 3)

Post Vedic Trgdition.

1. From Añga + Rasa. (cf. Sāyaṇa on A.V. 18, 2, 2, 24; A.B. 3, 3; 10 etc).

2. From अंगाराः (Nir. 3, 17; B.D. 3, 3, 10 Sayaṇa on A.V. 19,14, 41; 4, 21, 3; 3, 34, 11, etc.)

3. From ang "to go" (uṇ. S. 4, 241)

Criticism.

So we get in all three derivations of the word in the Post-Vedic traditions. Out of these, the third one given by Uṇādisutras may be rejected on the same grounds as that of Agni from the same root[1] . The remaining two seem to have equal claim for naturalness, at least from the phonetic point of view. For the correct estimate of their philological value, it is essential to see the usage of the word Angiras.

The word Angiras, in its different combinations, occurs as many as 92 times in Ṛgveda. In singular, it is used as an epithet of Agni (I. 1, 6; 31, 17; 74, 5; 112, 18; IV. 3, 5; 9, 7; V, 8, 4; 10, 7; 11, 6; 21, 1; VI. 2, 10, 16. VIII. 60, 2; 74, 11; 75. 5; 84, 4; 102, 17) and only once, of Bṛhaspati (II. 23, 18) who is also a fire-god.[2] In plural, the word denotes a group of divinities, having a semi-mythical character,[3] who, breaking the mountain with Ṛta, released Dawn, Sun, Day and the banner of Dawns or Uṣases (I. 71, 2; IV, 2, 15; 3, 1 VI. 65, 5) The same thing seems to be meant[4] when they are said to have themselves got the cows (I. 62, 2) or have accompanied Indra or Bṛhaspati in regaining the stolen dawn, sun or, as often said, the cows, the ruddy cows, so famous in the myth of Paṇi and Sarmā (X. 108, 8; 10; II. 11, 20; VI. 17, 6; VII. 75, 5; 73, 3 etc.) They are Divasputras, the sons of heaven (X. 67, 2; VI. 65, 5; III. 5, 3; 7 etc.) the Ādityas (VII, 52, 3) and also a group of Pitṛs (X. 14, 6), and like them they are said to have found out hidden light or the Agni hidden in the guhā (V. 11, 6; X. 62, 6 etc.)

1—See अग्नि above.

2—Max Muller : SBE 32, 94, Macdonell P 101-104; Keith Ind. Myth. 45 cf Hopkins (R. I. 136) who regards him priestly abstraction of Indra. See वैदिक दर्शन pp. 171-77

3—Cf. Hillebrandt V. M. II, 156-169; Macdonell: V M. 142-143

4—Max Muller; Lec. on lang; second series 475, Macdonell, V.M. 142-143; 55-60 ff; Hillebrandt V.M III, 195 ff; Bergaigne, Les Religion Vedique, 2, 200.

The above description of Angiras or Angirases shows that they are pre-eminently associated with the phenomena of light. It has been suggested[1] that Pitṛs, of whom Angirases are one, were most probably, if not the original light-gods, at least the human fathers thought to be existing with luminous bodies i. e. the rays of light as found in sun, dawn, moon, stars etc. Thus the dead man is said to go to heaven in a luminous form (संगच्छस्व तन्वासुवर्चाः); the soul of the departed man is said to go to the dawn and the sun (X,58,8); stars are the lights of virtuous men who go to heaven (T.S. 5, 4, 3; 3; Ś.B. 6, 5, 4, 8; cf also T.A.I. 11, 1, 2)[2] Pitṛs are connected with the sun and his rays (X. 107, 2; 154, 3; X. 109, 7; Ś.B. 1, 9, 3, 10; R.V. 1, 125, 6)[3] with moon which is sometimes said to be their abode, their light (R.V.X. 90, 13; A.A. 11, 4, 1; A.B.V. 1; 3, 10; 3, 2; 6, 2; C.U. 5, 10; J.B. 1, 2. 8; N.S. 1, 28; Ś B. 1, 2, 5, 8 ff; K.B. 10, 2; M.S. 4, 21; Ś. B. 2, 4, 2, 2,). They sit in ruddy ones (twilight-rays X. 15; 7). Like Angirases, the pitṛs in general are also called devas (X. 56, 1) and said to have found out hidden light and generated dawn (VII. 78, 4 cf X. 7, 1)

The identification of Angiras with Agni which he is said to have found out is also not peculiar with him; all the originators of Agni possess this trait and, what is more striking is that they are almost all pitṛs and ancient sacrificers. Mātariśvan who generates or brings Agni, is the name of Agni (R V. III 5. 9; 26, 2; 9; I. 96, 4-5). and occurs in the list of pitṛs (Val. 4. 2,)[4] . Bṛhaspati (X. 14, 3 and Atharvans (X. 14, 6) are mentioned as fathers along with Angirases, Navagvas and Bhṛgus and are also fire-producers (VI, 16, 13; 15, 17; X. 92, 10). Dadhyāñc, the kindler of fire (VI. 16, 14) is mentioned in the list of fathers, Mātariśvan and Manu (X. 48, 2; 180, 16; 139, 9). Navagvas and Daśagvas who are the winners of sun, dawns or cows and fire (I. 62, 3-4 V. 47, 7; IV 51, 4; III. 39,

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1—See B. H. U. J. May, 1939 pp 37 ff.

2—See Weber : Nakṣatra. 2, 269; Kaegi : Der Rigveda (Tr, 2 86

3—Cf B. H.U.J. May 1939 pp 37 ff.

4—See also Ś. S. S. 5; R. V. 10,48. 2; 105, 6.

5; V 29, 12) are the ancient fathers, (Vi. 22, 2; X. 14, 6 etc) and are sometimes identical with Angirasas, Ddhyāñca Atharvans and Bhṛgus (IV. 5, 1, 4. X. 62, 6; IX 1084; X 14, 6) At one place the rays of Agni are called Navagvas (Ṛ.V. 6,6, 3, cf I. 140, 7; X. 1242-3)

Hence it does not seem unreasonable to conclude that pitṛs, as also the Añgirasas, were the apotheosis of the rays of some light phenomenon[1] .

The etymology of Angiras also seems to confirm the same opinion. The word Angiras has often been equated with L. angelus, Gr. anggel; O E. engelangil; ME angel; O. H. G. angil; OFr. Angil; Gothic aggilus. The word may also be compared with L. Angarius, which also iike the former, means, a messenger or courier.

Keeping aside, for the time being, the meaning, phonetically two equations are quite sound. If we analyse them, we would find that the word may be said to consist of 'Anga' and 'rus' or 'lus'. 'Anga' may be compared with Sanskrit 'añj' meaning 'to shine' referring originally perhaps to the 'burning flames of fire' and thereby associated with the sense of 'burning', as in the case of L. Añge-lus, also called Igneus who is, corresponding to Agni (Angiras), the son of waters (apāṃ Napāt), the son of Neptune, the sea-god ; or in SK. अंगति: 'fire, a Brāhmaṇa maintaining sacred fire'; Sk. Añjiṣṭha 'the sun'; Añgas 'a bird of red colour' and the like. In a derived abstract sense, the root could refer to the fire within i. e. passion, pain, trouble etc. thus giving us L. ang-ere; E. Ange; ON. anga; O.E. ang; E. anger; anguish; angina[2] and As. Aggu[3] (anger) Now, the 'rus' and 'lus' spread widely in its different forms, seem to refer to some 'phenomenon' of light and red colour, as may be seen below:—

1—Ludwig I. 510; III 335 IV 164; Ved St. 1, 20-201; Muir OST. V 284-335; Bergaigue Ag. Ph. 15, 156; KZ 102-120; Fatah Sing. P.O 3, 3 pp 143-146, 8 gB 'gnly 1947 H. U. 19 ff.

2—games A. H. Murray; NED. under "Ange".

3—C-HR. 43-100.

1. Rus. Ved. ruś e-g- in ruśat (R̥.V. IV 11, 1; I. 26 8; 9, 11) Per. rośan 'to light'; rośanī; E. rose (flower) L, rosa, rosans, rosaceum A.S. Rose etc.

2 Lus. L. Lucerc 'to shine', lustrum; E. lustre; Fr. lustrine, It. lustrion Sk. lok, to shine. (?) H. law or loya 'a flame', in derived sense Bh. H. lokana; A. S. locien; to look, E Look; Ger. Locki, the fire-god.

By changing its final 's' into 'H' the same root rus or lus may be seen in the following :—

3. Luh. Ger. 'lohen', "to blaze, to flare, to flame", Sk. लोह 'red' लोहं "iron, gold, blood etc." लोहः read goat; लोहित 'red', लोहिनी a woman with red skin' H. लोह blood".

Ruh. cf. रोहित् "The sun, a red mare, Agni" रोहित "red", a red horse; name of the sun (A. V. 13 1 etc.), Agni; blood; Rohiṇikā, 'a woman with a red face"; Rohinī 'a red cow'; Per, रूह "soul", "rise" (of sun) may be compared with O. E. ros; M. E. rise; O. F. ris, risa; M. risen; O. S. risan; O. H. G. risan; G. reisen; (of the sun) where 'a' is not changed to 'H' but has the same meaning.

Although it is very difficult to find out the original form and sense of the root, if we take ruh 'to grow'[1] 'ruś'[2] or ruṣ[3] or luṣ[4] "to kill, hurt" and ruṣ[5] "to be angry" as the variants of the Sans. rus (ruh-lus-luh), the following course of evolution may be suggested—

1. Ruh or luh—blood cf. H. लोहू, लहू S. loham, roham; rohita (lohita), all meaning 'blood' probably because the primitive man usually shedding blood found blood assoiated with Ru which is an onomatopoetic word meaning 'to scream, cry, howl, weep etc.'

1—रुह बीजजन्मनि 1, 912
2—रुश् हिंसायाम् V। 126.
3—रुष् हिंसार्थः 1, 724
4—लुष हिंसायाम् X 70
5—रुष् रोषे IV. 120, X. 132

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2. The bloody colour (cf. Rohita, lohita etc).

3. Anything of that colour i. e. fire, rising sun, rose, iron, gold etc (cf Rohit or lohita; Rohiṇī, लोहः, रोहः etc. op. cit.)

4. Blood is life-essence; hence Per. रूह "soul, essence."

5. Blood-shed meant death of an animal; therefore Ruś, Ruṣ luṣ denoted 'to kill, hurt', originally perhaps "to bleed to death".

6. Propagation of race and procreation of children is, in a sense, the growth of ones 'blood'. Thus Ruh 'to grow," originally in case of men and animal, then by generalization applied to plants also.

7. Sunrise meant sun's assuming the colour of blood, hence ruh 'to rise' (cf. also rise, ros, riesen etc. above)

8. The flames of fire having the colour of blood meant 'brightness, fury, redness' all combined, and the pasions are the fire within; hence Ruś 'to shine;' Ruṣ "to be angry".

With the above observations on 'Ange' and 'luś' or 'rus', it does not seem unreasonable to conclude that Angelus or Angiras originally meant 'luminous and bright red' like blood. This may be supported by the fact that Angiras (sing) is generally used as an adjective to Agni (I. 1. 6; 75, 5; IV. 10, 7; 5, 10, 7; 21, 1; VI. 2, 10; 74, 11;84,4) and that this adjective in its superlative degree (angirastama) is used nine times for Agni (I 75, 2; VIII. 43, 18; 27; 44, 8; IX. 107, 6; 1, 31, 2; 100, 4; 130, 3; VIII 23, 10), twice for Uṣas (VII. 75, 1; 73, 3) and once for Indra who also like Dawn and fire can be said to be 'luminous and bright red' at the time of his birth[1]. When accompanied by Angiras (angirasvān), he is said to have relaesed ruddy cows, or dawn and the sun (II. 11, 20; VI. 17, 6 etc.)[2]. It has been pointed out that Vedic texts seem to regard fire as the terrestrial, the lightning as the atmospheric and dawn, sun etc. as the celestial Agni. and that the descent of fire, the birth of sun, of Indra of Sauchika Agni—all refer in the physical sense, to the appearance of

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1—See JBHU (1940 only)
2—Ibid and Indra post.

पुस्तकालय
गुरुकुल कांगड़ी

ruddy beams of morning light[1] . It is, therefore no wonder that the term Angiras be used for the mythological equivalents of these phenomena, and in course of time become a sort of their regular name. As all these phenomena could be called Agni and as the conception of Agni combines also these, it is but natural that this word generally occurs in Agni hymns.

As regards Angirasas (plural), they are regarded as the sons of Agni. Naturally therefore they would represent some phenomena of bright red colour associated with three kinds of Agni i. e. flames, live-coals, sparks of fire; rays of the dawn and the rising sun etc. It is probably for this that in Pauranic Mythology the family of Angirasas is said to have three distinct branches, namely—Kevalāñgiras, Gautamāñgiras, and Bharadvājāñgiras[2] each branch having many sub-divisions.

Just as all the Agnis (terrestrial, atmospheric and celestial) could be called by one name Agni, similarly all these Angirases-all flames; all live-coals; all sparks; all rays of Dawn or rising sun—were ultimately one Angiras, namely Agni,[3] often called foremost among the Angirasas, the first Angiras (I 31, 17; 31, 2; 100, 4; 130, 3 etc.) Therefore, Agni is the ultimate form to which they all were reducible, hence the essence of them all, the rasa of all those angas.

The Agni could be the rasa of Angas in another way also. The fire was churned out of the stick and the red spark or the angāra thus produced could really be called Agni, the Angirasa i. e. the essence (rasa) of all the limbs (angas).

The same analogy worked in case of the celestial fire (i. e. heavenly light) also. The dark nocturnal sky conceived probably as Varuṇa[4] (lit encompassing), when churned, as it were, emitted the rasa out of its limbs (angas) into the form of morning red light the Agni, the foremost Angiras; hence Angiras has been said to be the rasa of Varuṇa's limbs[1] .

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[1]—ibid; 'Agni and Soma' in P. O. Vol. 3, 3.

[2]—Ibid.

[3]—cf. R.V. 2, 23, 18; 1, 1, 6; Gris wold R.R. pp. 170 etc.

[4]—cf. Keith, RPVU. p. 100.

From these concrete and physical conceptions of Angiras, it was quite easy to arrive at the abstract ones. When Agni was thought to be one of the names of the spirit in the micro cosm and that in the macrocosm, it was easy to call the spirit by the name of Angaras (the rasa of angas) for so it was in reality Therefore Agni is known as the Angiras of the body (Agnim Purīṣyamangiras Ś.B. 6, 3, 3, 3; 6, 4, 4, 4; 1, 4; 1, 25) and Angiras is the name of Prāna (Ś.B 6, 1, 2, 28; 6, 5, 2, 3-4; G. B. 1, 3, 4,; Bṛh. up. I. 3, 19), both as individual and universal spirit (ibid. cf also J. up. B. 2, 4, 2, 8; Ś.B 14, 4, 19; Chh. up. 2 6, 5, 8 etc).

The fusion of Angiras and angaras was quite natural, for besides being phonetically similar, the two words carried the same sense, though originally starting from the two different stand-points.

Another possibility is that the blood was originally called Anga-rasa, the rasa of the limbs and when, as in persian literature, blood was thought to be the very life, the spirit, Angaras became the name of the spirit and later identified with the similar. word Angiras for the same reason, as stated above. This kind of explanation may be suggested by the following stanza Atharva-veda :—

(A.V. 6, 701-3 cf Sāyaṛa's com.)

मा ते मनो मासोर्माङ्गानां मा रसस्यते ।
मा ते हास्ततन्वः किंचनेह । A.V. 18, 2, 24, cf. Sāyaṇ's com.

14. अङ्गतिः 'Fire; Brahma; Brāhmaṇa who maintains sacred fire' from Ang or anj (see Angiras)

15. अङ्गारम्—Charcoal, red colour, from ang or anj (see Angiras)

16. अङ्गारिका }
अङ्गारिः } 'A portable fire pan' (lit. one having Angāras , from ange or anj (see Angiras and Añgāra)

17. अङ्गारित्—'An early bud of Kinśuk tree", so-called for its red colour, from ang or anj (see Añgiras).

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[1] —G.B. 1, 1, 7 cf cit.

18. **अङ्गार्य**—" A heap of charcoal ", from ang or anj. (see Angiras).

19. **अच्छिद्रम्**—A kind of Sāman, so called for making the eigth day of Soma-sacrificc defectless (acchidraṃ यद्वा एतस्यऽह्नश्च्छिद्रमासीत्तद्देवा अच्छिद्रेणऽप्योहथंस्तदच्छिद्रस्याऽच्छिद्रत्वम् (TMB. 14, 9, 36)

It was believed that by certain prayers any sacrificial act could be made faultless in the sense that gods would forgive those faults. For similar idea see Rāmāyaṇa[1] :—

जपच्छिद्रं तपच्छिद्रं यच्छिद्रं श्राद्ध कर्मणि।
सर्वं भवतु मेऽच्छिद्रं ब्राह्मणानां प्रस्तादतः।
तत्तथा क्रियतां राजन्यथा ऽच्छिद्रः क्रतुर्भवेत।

20. **अच्छिद्रम्-पवित्रम्**—holeless sieve i. e. faultless purifier, from Acchidraṃ + Pavitraṃ (See अच्छिद्रम् and पवित्रम्):—

(a The wind :—
योवाऽयं (वायुः) पवतेऽएषोऽच्छिद्रं पवित्रम् (ŚB. 1, 1, 3, 6)
(b) The sun :—
असौवा आदित्योऽच्छिद्रं पवित्रम् (TB. 3, 2, 5, 2)

The wind and the sun do the same work as a sieve, namely remove the undesirable impurities from the essential thing; but they have no holes like the sieve; therefore they are called 'holeless sieves".

21. **अच्युतः** "That which cannot be made to fall or exhaust." A Name of Agni, from cyu with the negative particle अ :—

ते (देवाः) यद्दतूनभिह्वयमाना अथाग्निमायतनाकाच्याऽच्यंस्तस्मादग्निरच्युतः
(ŚB. 1, 6, 1, 6)

The root cyu may be compared with H. cu 'to leak' to trickle down," and seems originally to have been an onomatopoetic word referring to the sound of the drops falling from a leaking roof and the like on the ground with a cu-sound; hence it meant " to drip, to trickle down "

That which drips down decreases, wears away; hence cyu "to decrease'; then ultimately " to exhaust, vanish."

Agni, as the supreme deity of light and heat in the collective sense and also as the individual and Supreme Prāṇa may be called

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[1] —cf. RV I, 154, 3; ḌS 3 (end)

Acyuta, for it does not exhaust itself although appearing in so many forms. Agni being identified with Atman, the word could well be used as an epithet of Atman etc.

22. अजः—(See अजा)

23. अजा—1. ' A she-goat,' from āj—'to obtain, :—आजा हवै नावैषा यद्जैतया ह्येनं (सोमं) अन्ततः आजति । तामेतत्परोक्षमजेत्याचक्षते (Ś B. 3, 3, 3, 9; 3, 2, 6, 1)

2. 'Prajāpati's Vāk' (Śakti), from jan 'to be born' with negative अ—तपसो ह वाऽएषा प्रजापतेः सम्भूता यदजा तस्मादाह तपसस्तनूरसि ।
Ś.B 3, 3, 3, 8.

The root āj occuring in the first etymology may be seen in many other words of Ṛgveda (1, 83, 5; 2, 24, 3; 1, 112, 16; 3, 44, 5; 4, 50, 5; 8, 14, 8; 10, 64, 5 etc.) generally used with prefixes like आ, उद् and अ. Sāyaṇa seems to interpret it as a cognate of the root अज् (आजत् 'गतिक्षेपणयोः' Sāyaṇa R.V 1, 83, 5) The commentators of Yāska also derive the word अजः (He-goat) from अज् 'to go' which seems to have been the original derivation. The movement signified by the root अज् common to all animals might be at the back, when Ś.B. declared अजः (he-goat) as the type of all animals (6, 5, 1, 4). The attempt at deriving the word अजः or अजा meaning a goat from the root जन् must, therefore, be taken to be unscientific, even if one succeeds in justifying the presence of the initial अ grammatically[1] or mythologically[2]. The form आजा, as contemplated here, would point only to an artificial etymology of practically a new word which could merge into the original अजा ।

The root जन् 'to be born' would, however, give a quite different set of words. The Brahman or the Ātman is called अज (from jan with negative अ). so is their Śakti (Vāk) अजा (Ś.B. 6, 4, 4, 12; G. B. 3, 19; Ś B. 7, 5, 2, 21; 7, 5, 2, 6; T.B. 3, 7, 3, 1 etc.) for they are

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1—cf. जनेरित्येव । जनेर्डन्प्रत्ययः धातोः अडागमश्च । जायते इति अजः पशुविशेषः । स्त्रियामजदित्वज्जाति लक्षणं ङीप् बाधित्वा टाप् (Uṇ. 5, 53)

2—cf. अजेन ब्रह्मणो दक्षयज्ञभंगसमयमेषरूपग्रहणेन पलायमानत्वात् अजाधिष्ठितरूपत्वात् मेषस्य उपचारात् अजत्वम् ।

all unborn and eternal. The Brahman or Prājapati is often said to have created his Vāk or Śakti from his Tapas (Bṛh Up 4, 2—4 etc K.S. 12, 5. T.M·B. 20, 14, 2 cf ŚB, 2, 2, 4, 4; 1, 4, 2, 17) but it is only a figurative birth or creation, not a real one. It is in this light that Yāska, white explaining अजाश्व an epithet of Puśan, gives अजः अजनाः (Nir, 4, 25).

But the derivatives of the two roots (i. e. अज् and जन्). merged into one, especially because there was an opportunity for the poet to enjoy pun and have fruitful occasion for some allegorical expression (cf. अजामे का etc. in-4, 5. of Śvetāśvatara upanisad and also the term अजाश्व and also Tārānātha's Vacaspatyam quoted above.)

24. अजाश्वः —(See अजा)

25. अञ्जनम्—
26. अञ्जनावती—
27. अञ्जनिका—
28. अञ्जनी—
29. अंञ्जसीन—
30. अञ्जस्कीय—

(See अञ्जिः)

31. अञ्जिः —'Lustre, an ornament, decoration, from añj which according to Pāṇinī means "to be clear, anoint, shine and move"—

अञ्जि अक्त समनगाऽइव वाः (RV. 1. 24, 6)
कन्या इव वहतुमेतवा उ अञ्ज्यञ्जाना अभि चाकशीमि (RV 4, 58, 9)
चित्रैरञ्जिभिर्वपुषे व्यञ्जते वक्षः सु रुक्मा अधियेतिरे शुभे (RV 1, 64, 4)
जुष्टत मासो नृतमासो अञ्जिभिर्व्या नञ्जे केचिदुस्रा इव स्तृभिः । (RV. 1 87, 1)

The word is used as adjective and noun in Vedic literature and rendered differently as 'shining, anointed, light, rays, lustre, an ornament, a decoration, (e. g. Tilak mark) colour', etc

According to Śatapatha Brāhmaṇa and Yajurveda añjis are the rays of Savitṛ (रश्मयो वाऽएतस्य अञ्जयो वाघतः ŚB.6, 4, 3, 10; ऊर्ध्व ऊषुण

ऊतये तिष्ठा देवो न सविता । ऊर्ध्वो वाजस्य सविता यदञ्जिभिर्वाघद्भिर्विह्वयामहे V. S. 11, 42) the solar god whose time is said to be quite early at day-break (तस्य कालो यदा द्यौरपहततमस्काकीर्णरश्मिर्भवति)[1] From. the other instances where the word añji or the verb añj in the sense of light or shining occur, their same association with the gods of early day-break (i. e. Aśvins, Dawn etc.) and the things or the phenomena of soft pleasing light seems to be evident[2] . So the original sense of the root añj most probably was 'soft pleasing light' as opposed to dazzling light. There seems to have been, as Wundt[3] has pointed out, a tendency in word-formation to express the pleasing and exhilerating sensation and consequently the object producing it by some soft sound e. g S. rañj, rañjana, rañjanī, rañjita; śiñj, śiñjah, śiñjā, śiñjañjikā, śiñjinī; mañjarī, mañj, mañjikā; mañjaman, mañjiṣṭha, mañju, mañjīra, mañjula; Ṛñj, Ṛñjan, Ṛñjiṣa, kañja, kañjana, kañcana, kañculaṃ etc., the Eng. word 'mamma' and its cognates in other languages, jingling, tinkling, twinkling, illumining, humming, singing, moon etc.[4] ; H. Munnā, Lalla, munuāñ; per. Śabanam, nama śirīñ, etc. This may be the reason that, in English, the words for soft pleasing light are 'illumination, twinkling, moon-shine etc, while 'Dazzling, bright, ablaze etc. are associated with unpleasing light. The very Hindī word 'Camak' when used to express 'soft pleasing light' is pronounced slowly and softly and sometimes substituted by still softer words like 'tima-timā-nā, whereas when used to denote dazzling light, the word is either pronounced with facial expressions expressive of displeasure etc., or is substituted by the words of harsher sound e. g jagara-magara, gagmagānā, jaga-maga jaga-maga etc.

Therefore, the root añj seems to have originally indicated the 'soft pleasing light' and since such a light has an agreeable colour and

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1—Nir. 12, 12.

2—R.V. 1, 36, 1; 37, 1; 64, 4; 87, 1; 4, 52, 1; 53, 1; 58, 9;

3—Volker Psychologie Vol. i. p. i. (Lipzig, Anglemann 1824)

4—For an elaborate explanation of this view-point with regrad to English language, see L. Pearsall St Smith; 'the English Language.

hence decorative value, it could well be responsible for the formation of words meaning agreeable colour, decoration, ornament etc. (cf. Añji in रोहितांञ्जिरनड्वान् V. S. meaning probably a Tilak-mark; and also in other contexts quoted above). In this respect the root may be compared with other similar roots like rañj (cf. Rāga, ranjana and H. ranganā etc.) and ṛnj (V. 'to illumine, to decorate etc).

As 'anointing' is also a kind of colouring or decoration, añj also came to mean 'anointing'. A similar evolution from 'light' to 'anointing or colouring,' may be seen in Gr. engkaien 'to burn in, to illumine,' which is responsible for Gr. Engkauston (ink), L. Encaustum (the purple-red ink), O. Fr. Enque, Enque, Fr. encre and Eng. Ink. According to Brocklesby Davis[1] Eng. ink has come from Sanskrit añj. therefore, Gr. Engkaien may also be equated with añj.

Clarity is the essential associate of light and illumination, and by way of abstraction, the word denoting physical illumination began to be used for abstract clarification i. e. expression or clarification, indication, manifestation, revelation of ideas, emotions etc.e. g. Eng. to enlighten, illuminate; S. Prakāś, añj etc. cf Ṛ. V. 6, 62, 3; IX. 86 also नाना व्यंजना प्रणिधय: Mu. 1 अकिंचनत्वं मखजं व्यनक्ति R. 5, 16; SI, 1, 26).

What is clear is easy to see, to understand and, therefore, the correct idea, the right way, worth resorting to; hence the word Añjas (from añj) means 'correctness, propriety, fitnees, worthiness etc. (cf. añjasā Ṛ. V 6, 54, 1; 6, 16, 3; 10, 73, 7; T.M.B. 11, 8, 14 where Sāyaṇa renders the word as 'ṛju-mārgeṇa, ārjavena, and akutilena respectively). The very root ṛñj, which we have compared with añj in its original concept also seems to have undergone similar evolution even in this sense. (cf. Ved. St. 3, P. 26 This sense of Anjasā occurs too often in later literature (cf. स गच्छत्यंजसाविप्रो ब्रह्मण: सद्म M S. M 2, 244; 3, 93 साक्षाद् दृष्टोसि न पुनर्विद्मस्त्वां वयमञ्जसा Ku. 6. 22 विद्महे शठ पलायनच्छलान्जञ्जसा R 19, 31; नहि कश्चित्प्रिय: स्त्रीणामंजसा Subhāṣita; सर्वमञ्जसा वेद M. S. 8, 101 where commentators render the word anjāsā as अकुटिलेन

1—Nine Hundred Sanskrit words (1888) 1

स्पष्टेन तत्त्वत: etc. though the meaning of the word akin to its root is not altogether absent (cf समञ्जसमञ्जसा VIII. 13, 101)

Clarity and exactitude being often the same as directness, the word añjasū began to mean 'direct, not round about'' (वेत्थ हिवेधो अध्वनः पथश्च देवाञ्जसा Ṛ.V. 6,16,3; न वै मनुष्यः स्वर्गं लोकमञ्जसा वेद Ś.B. 13,2, 3, 1; यथा क्षेत्रज्ञोऽञ्जसा नयेत् ibid cf; योऽञ्जसाऽनुशासति Ṛ. V. 6, 51; अञ्जसायनी श्रुतिः cf. A. V. 18, 2, 23; T. S. 7, 2, 1, 2; 3, 5, 3 ff; A.B. 4, 17, 8)

The direct route is generally the short cut taking least time; the natural evolution of the word, therefore, got itself associated with the sense of quickness also (एतेन वै नमी साप्यो वैदेहो राजाञ्जसा स्वर्गं लोकमैत T.M.B. 25, 10, 17–Sāyaṇa : Śīghram cf. also T.M.B. 11, 8, 14; 12, 5, 16; 13, 11; M, Sm. 3, 4, 7; R.V. 1, 32; 2; 1, 190, 2 etc.), In this connection, the following words may be studied with interest and advantage :—

अञ्जस्कीय—"That which does a thing quickly, directly or clearly," from añj (see añjas).

एतेन वै नमी साप्यो वैदेहो राजाञ्जसा स्वर्गं लोकमैदञ्जसा गोमति तदञ्जस्कीयानामञ्जस्कीयत्वम् T.M.B. 25, 10, 17.

अञ्जस्पा—"One who drinks a pure drink," from añj (see añjas):— इममञ्जस्पामुभये अकृण्वत धर्माणमग्निं विदथस्य साधनम् अक्तुं न यह्वमुषसः पुरोहितं तनूनपातमरुषस्य निंसते । R.V. 10. 92, 2, cf. also 10, 94, 13.

अञ्जसीन—' Straightforward, going straight on '

अञ्जनम्—" Fire, night, ink, collyrium, paint, a cosmetic ointment," from añj.

अञ्जनी—A woman decorated with the application of pigments, ointments, sandal etc , from añj (see añjas cf. अंज्यते चन्दन कुंकुमादिभिरसौ अंज् कर्मणिल्युट्ङीप्

अञ्जीष्ठ :—"The sun", from añj (cf. अनक्ति स्वकिरणैः विश्वं; अज् इष्ठच्-इष्णुच् Un. 4, 2.)

अञ्जनावती—" N. of the female elephant of the north-east quarter (lit. one having Añjana cf अंज़नं विद्यते अस्याः अधि कृष्णवर्णत्वात्)

अक्तुः — "An ornament from añj to decorate or adorn."[1] (सं वामञ्जन्त्वक्तुभिर्मतीनां सं स्तोमासः शस्यमानास उक्थैः[2]) As suggested in the Ṛk, the word अक्तुः has universally been derived from añj[3] which according to Pāṇini means "to be clear, anoint, shine and move[4]." Sāyaṇa interprets the word variously as "ornament, night, day and rays". The root añj seems originally to denote "soft and sweet light" (see "Añjī") possessing an ornamental grace and value; hence añj means 'to adorn' and अक्तुः 'that which adorns i. e. ornament.' अक्तुः as night also appears to have been originally "a bright moonlit-night," contra-distinguished from Nakta[5] which was probably a dark night. Aitareya Brāhmaṇa describes the form of night as silvery and that of day as golden (हिरण्यं शुक्रं ज्योतिः असौ रजतमेतद्रात्रिरूपम्[6]) and Ṛgveda also seems to have a fancy for bright nights which destroy darkness (ज्योतिषा वाधते तमः[7]) with light. It is with अक्तुः as the bright night alone that we can justify the association of Aktuh with Nākaṃ or Parama Vyoman (तिस्रः पृथिवीरुपरि प्रवादिवो नाकं रक्षेथे द्युभिरक्तुभिर्हितम्[8] अहोभिरद्भिरक्तुभिर्व्यक्तं यमो ददाति अवसानमस्मै[9]) which is always said to be characterized by constant light.

When once the word was used for a bright night, it was easy, by way of generaliztion, to express by it (अक्तुः) the night in general, dark or bright, hence also darkness as well as light.

This explains why lexicographers give both night and darkness as well as light and ray as the meanings of the word Aktuh.

1—Cf Sāyaṇa on R.V. 6, 69, 3

2—RV. 6, 69, 3

3—Un. S. N. 1, 68 Sāyaṇa RV. 10, 14, 9; 6, 69, 3; 1, 34, 8 etc. cf Ludwig Vol. 1, P 23.

4—P.D P. 7. 21

5—D N. अनक्तेरकारलोपेनक्त इत्याह cf. Ludwig vol. 1, P. 23

6—A.B. 7, 12, 2.

7—R.V. 10, 127, 2.

8—R.V. 1, 34, 8.

9—R.V. 10, 14, 9;

32. **अतिग्रहः**—(See ग्रहः)

33. **अतिग्राह्याः** —(See ग्रहः)

34. **अतिच्छन्दस्**—(See छन्दस्)

35. **अतिमानः** —Over-estimate, pride, vanity, from मन् 'to estimate, think', with prefix अति—

तस्मान्नातिमन्येत । पराभवस्य हैतन्मुखं यदतिमानः (ŚB· 5, 1, 1, 1; 11, 1, 8, 1)

36. **अतिवाद** – 1. Excellence :—

श्रीर्वा अतिवादः (गो० उ० ६, १३)

2. Excellence in speech :—

अतिवादेनैव देवा असुरानत्युद्याथैनानत्यायन् (ऐ० ६, ३३)

37. **अतिष्ठा**—A high position in heaven, from अति+स्था :—

सर्वाणि भूतानि अतीत्यतिष्ठत् इत्यतिष्ठायाः अतिष्ठात्वम् (ŚB. 3, 2, 5, 6 etc. cf KŚS.)

38. **अतूर्तः** — Impassable; uncrossable, from तॄ 'to cross', with the prefix अः —

अयं वा अग्निरतूर्तो हैवैनं न कश्चन तिर्यंच तरति न ह्येनं (अग्निं) रक्षांसि तरन्ति तस्मादाहातूर्तो होतेति (AB. 2, 34; ŚB. 2, 14, 2, 1) cf Yaska Nir. 9, 7, 10; 10, 3, 8) derives the word as अतूर्तो …… अतूर्ण इति वात्वरमाणः इति which does not, however, appear to be as natural as the Brahmanic derivation.

39. **अत्ता**—'An eater', or 'devourer from ad 'to eat'

(a) Name of Agni, for it devours everything;

यः सोऽत्ताग्निरेव सः अत्ति सर्वमिति (ŚB. 10, 6, 2, 4)

(b) A name of Prāṇa; for Agni=Prāṇa[1]

प्राणोवा अत्ता तस्यान्नमेवाहितमः (ŚB 10, 6, 2, 4)

40. **अत्यः** —A horse who goes suprassing all other animals, from अति+इण् (to go)[2]

तस्मादश्वः पशूनत्येति तस्मादश्वः पशूनां श्रेष्ठचं गच्छति ।
(ŚB. 13, 1, 6, 1 cf VS. 22, 19; TMB 1, 7, 1; TB. 3 8, 9; 1)

1—See वैदिक दर्शन पृ० १०८

2—इण् गतौ पा० धा० पा०

41. **अत्रयः** —Prāṇa "one, who protects from all the sins or troubles, from trai 'to protect: '

स इदं सर्वं पाप्मानोऽत्रायत यदीदं किंच स यदिदं सर्वं पाप्मनोऽत्रायत यदिदं किंच् तस्मादत्रयस्तस्मादत्रय इत्याचक्षते। (For criticism, see Atri·)

42. **अत्रि**—(1) Prāṇa who protects from all the sins." from trai 'to protect' (see अत्रय् :).

(2) Agni; Vāk; "one who eats everything." from ad 'to eat' :—वागेवात्रिर्वाचा ह्यन्नमद्यतेऽत्तिर्हिवि वै नामैतद्यदत्रिरिति सर्वस्यात्ता भवति ŚB. 14, 6, 2, 6 cf, Bṛh. up 2, 3, 4; T.A. 9, 8; A. V. 4, 21, 3.

(3) One who is here (Atra) from Atra;
तद्धै तद्देवाः। रेतः (वाचः सकाशात्पतितं , गर्भं) चर्मन्वा यस्मिन्वा वभ्रुस्तद्धस्म पृच्छन्त्यत्रेव त्वा इदिति ततोऽत्रिः सम्बभूव।

Post Vedic

(1) from 'Atra'
(2) from A plus tri.
(3) from Ad 'to eat'.

Criticism.

Atri[1] like Aṅgiras is one of the seers of Ṛgveda, and a pitṛ who founded the family of Atris like other pitṛs, he seems to be represented by some luminous phenomenon, terrestrial or celestial. Some Ṛṣis and Agastya are said to have been raised to stars (T A. 1, 11, 1, 2).[2] Atri is the finder of the sun (A.V. XIII. 2, 4; 12, 3) and the dispeller of darkness (Ś.B. 4, 3, 4, 21). He appears in the hymns addressed to the light gods like Agni, Indra and Aśvins.

There are several myths which suggest him to be originally a fire-god. According to the one Paurāṇic tradition, Atri was born from the flames of fire at the sacrifice performed by Brahmā at the beginning of the present manvantara. Commenting upon Nir. 3, 17, Durga remarks, "Prajapati took his semen and sacrificed it into the fire; From the blazing fire thus produced Bhṛgu was born; from live coals Aṅgiras. Then the two said "see the third also attra (here)"

1—Bergaine: RV 2, 467; Macdonell NM. 140.
2 - Weber: Nakṣatra, 2, 269, Kaegi, Der Rigveda, 296.

hence the seer was called Atri (lit. He who is Atra i. e. here). A similar story occurs in Bṛh. D. V. 97-103 according to which, at the sacrifice of Varuṇa, Brahman's semen discharged at the sight of Apsarases. He offered it as an oblation and then Bhṛgu, Añgiras and Atri etc. were born.

On the strength of these myths, it seems to be probable that originally Atri was 'eater' and symbolized the flames of fire that consumed every thing besides darkness, disease and demons[1] . With the Agni as the Dawn–fire conceived differently as Divine sacrifice of Varuṇa, Tvaṣṭṛ etc., Atri could easily be the flaming light of the Dawn that equally eats up the demons of darkness etc.[2]

Comparative Mythology and Comparative Philology also support the above conclusion. Īranian Ātar, the fire-god, may be compared with Atri. As Agni is called 'house-lord', so Ātār is known as "the houre-lord of all houses" in the Avesta.[3] Atri has been said to be born of Varuṇa's sacrifice; Ātar is called the son of Ahura Mazda, who is often taken to be the Iranian prototype of Varuṇa. Philologically Ātar has been compared with L. Atrium (the chief room containing the hearth); Ater 'black', Atrox, Atrocis 'cruel' (derived from the cruelty of fire).[4]

From Ātar, originally the fire of the hearth, and Latin Atrium "the room containing the hearth", as also from 'Atri' the "eater", it seems reasonable to conclude that Atri originally represented the "fire in the house" probably because by it the house-holder ate his food; the notion of the fire as 'eating or consuming everything' might have been attached to it next; and when this fire became identical with sacrificial fire and consequently with celestial fire (Dawn-fire), it became, like all other names of Agni, a regular name of a luminous phenomenon into which the Pitṛs are also thought to reside.

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[1] See P. O. III. 3 'Agni and Soma', वैदिक दर्शन pp. 109-113
[2] Ibid.
[3] Yaśna, 17, 11
[4] Crawley, Art. Fire, Fire-gods in E R E W. 28

Thus the word Atri or Ātar may claim a very hoary antiquity; for Sk. ad 'to eat' from which it has been above derived is widely spread in different languges; - L. edo, Gr. edo; G. essen; Eng. eat; Lith. edmi; Goth. At, Zend. Ad. The derivation gains more weight, when we see the words like atraṃ (food), अत्र: (an eater) and Atrin (a demon, devourer, destroyer).

But there seems to be another derivation (from Ātra) claiming the same antiquity. The word Atra might originally be taken to mean "a shelter, the negation of tra" (fear, injury cf. L. terrere 'to frighten' terror, terribilis, Eng. terrify; Sk. Dr. 'to injure; to tear off; tṛ 'to run away, to bounce', probably out of fear in the beginning). It may be recalled that in the life of the primitive savage fire was the chief factor that made a place A-tra (No fear or No injury) i. e. shelter. It is therefore but natural that a place containing fire which was Atra (injury-less) could be considered a place of a shelter. and hence later a house as the Latin 'Atrium' may suggest. Later Atra meaning " here " (probably because nearness meant a motion towards one's ownself or one's house) was also thought to be at the root of Atri, as we have pointed out above.

It is this association of fire with shelter or a place of protection that might be responsible for a derivation which derives the word from trai 'to protect'. The derivation from 'tri' (three) with अ also might be taken as coherent and clear, if we adopt the view of Vaidika Darshana (pp. 189—190)

As regards the claim for the historical reality of Atri or Atris, scholars do not seem to accept it,[1] as also the above explanation does not. Nevertheless, they do seem to be historical figures, in as much as the fifth Mandala of Ṛ. V. is entirely theirs[2] and Ātreyas are found in later literature; but Atris like other Pitṛs such as añgirases etc., were supposed to be existing in the form[3] of some luminous phenomenon . This may be the reason why Atri, originally a fire-god, came to be regarded as the name of the founder of a family.

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[1] —Macdonell V. M. 145, Vedik Index P-17.

[2] —RVV. 39,5; 67, 5; KB. XXIV 3, 5; A. A. II. 2, 1.

[3] —BRV. 2, 467-72; T. A. 1, 4, 1, 2; AV. XIII. 2, 4, 12; 3; ŚB. 4, 3, 4, 21.

Having got Atri as a fire-god, both terrestrial and celestial, it is easy to account for Atri as the name of Vāk or of Prāṇa. In our Vaidika Darśana[1] , it has been pointed out how Agni and Vāk in microcosm as well as macrocosm can be identical with each other,Fire cannot be understood as separate from its flame; so Prāṇa who is same as Agni cannot be conceived as something different from its Śhakti (Vāk).Vāk is only a Prāṇic continuum. Thus Vāk = Prāṇa = Agni = Atri.

43. **अत्रिणः** —'eaters' i. e. monsters, demons, from अद् "to eat" (A. V. 1, 16, 1; 4, 10, 2; 6 32, 3; 6, 55, 3)[2] Cf. Sāyaṇa (अत्रिणः अदनशीलाः रक्षाः पिशाचादयः । अद् भक्षणे इत्यस्माद् । cf. अदेस्त्रि निश्च u. n. 4, 68):—

(अत्रिणो वै रक्षांसि; पाप्मानोऽत्रिणः; रक्षांसि वै पाप्मात्रिणः)

44. **अथरी**—see 'Atri' for details.

45. **अथर्वन्**— A seer, "subsequently born", at that very place; from Atha plus Arvāk :— सभृगु' सृष्टवान्तरधीयत। स भृगुः सृष्टः प्राडीजत………तं वागन्वदद्वात बातेति। तमब्रवीनन्वदिमिति न हीत्यथर्वाङ मेता स्वेवन्विच्छेति तद्यदब्रवीदथर्वाङ्नमैतास्वे वाप्स्वन्विच्छति तदथर्वाऽभवत्तादथर्वणोऽथर्वत्वम् ।

The myth contained in this passage resembles the other myths of Bhṛgu's birth, where instead of Atharvan who does not occur in those myths at all, Atri is born after Bhṛgu[3] . In the mythological etymology, Atri is also associated with 'Atra' (here), as Atharvan has been connected with Arvāk ('this side' etc., showing nearness). Another point to be noted is that Añgiras who is invariably found in all these myths of Atri is elsewhere found in association with Atharvan, to the utter exclusion of Atri[4] , though not of Bhṛgu[5] .

1—pp. 109-113.

2—AB , 3, 2.

3—TB. 1, 8, 2, 5; MBh. Ādi. 2605; Vayn P 1, 9, 100; Bhāg. Pn. III. 12, 23; Man. S. 1, 35-59; Bṛh. D V. 97-103.

4—ŚB 13, 4, 3, 7; 11, 5, 6, 7; A V. 10, 7, 20; RV. X. 48, 2; 180, 16; 139, 9; IV. 5, 1, 4; X. 62, 6; IX 108, 4; X. 14, 6.

5 – GB 1, 2, 22; 1, 1, 3; KSS. 6, 3, 3 Vait. 105 etc.

According to comparative philology also, Atharvan would seem to be a cognate with Atri or Avestan Ātar[1] (fire)--cf. Av. Atharvan;Per. Āturban; Gr. aithrion; aithrios.Nirukta[2] derives the word Athurvan from tharv which according to Yāsk means, "to hurt" and may be taken to correspond to thurvi 'to injure' of D.P. from which the word Atharvi obviously the cognate of Atharvan has been derived (न पुर्व्—अच् ;—पृवो ० उलोप गोरा ० ङीष—T. V.). Consequently Atharvi (Ṛ. V. 1, 112, 10.) and Atharyu (Ṛ. V. I. 1, 1.) have often been translated as "not injuring; unhurting etc."

Therefore, if the presence of the root 'tharv' or 'thurv' 'to injure' is accepted in Atharvan, the comparison with Ā-tar will be quite easy, for, as pointed out above,[3] the root 'tar' also was probably used to indicate 'injury or hurt'. Like Ā-tar, therefore, A-tharv also might originally be meaning 'a place with fire', hence a safe shelter for the man from the animals of the forest. Then Atharvan came to mean 'fire' itself.

This explanation would equate Tri or Tar of Atri and Ātar with tharv of Atharvan or Atharvi. The root Tar or तॄ 'to injure' can find its cognates in Dṛ. 'to injure, to tear'; Thor 'the thundergod of Norsemen from thria 'to shatter to pieces' ; A. S. teran; threa; Ger. zehren; Hindi. "Thar-thar" trembling for the fear of injury. It seems, therefore that originally the root 'tar' or 'thar' represented the sound of tearing by the wild beasts or of the thunder, along with the psychological reaction (i. e. fear) caused by it; it is why, as pointed out above, the roots meaning 'terror' and running with fear also seem to have come from the same source[4] .

There also seems to be a root like 'tharv or thurvi comparable to 'tar, or thar' examined above. Thus we have E. throe; A.S. threaw;

1—See "Atri"
2—11, 2, 6 cf. Dy N., Durga, SK
3—See "Atri"
4—Ibid.

M.E. throbben (?) 'to tramble' etc. and also probably S, thrawan 'to twist, to break".

Therefore, A–tharv might originally mean, like A-tar 'the place of shelter' which was, to begin with, 'the place of fire', fire being the most effective primitive method of scaring away the wild beasts; next fire could also be called Atharvān or Atharvan, because it was the fire that made the place 'Atharva' or 'injuryless."

Therefore, Atharvan would represent the beneficial and auspicious character of Agni. Bloomfield[1] is also of the opinion that the term 'Atharvan' as the name of A.V. refers to the auspicious and beneficial practices, and contrasts it with the Añgirasa which refers to the terrible and inauspicious aspect of it. The word Atharvan is generally qualified by the words like Bheṣaja Śanta, 'holy; Pauṣtika,' while Añgiras by ghora, Yātu, Abhichara (cf. Ś.B. 10, 5, 2, 20; Ṛ. V. 10, 108, 10 etc; A. V. X. 6, 14; Ś. B X. 5, 2, 20)[2] . Like Atharvan, Atharvanī is also connected with healing and other auspicious activities (cf. Pañca-vinśa Brāhmaṇa; XII, 8, 10; XVI. 10, 10).

The other derivative of the same root is Atharvī which has rightly been inter-preted by pischel[3] as elephant. It may also mean the animal possessing athar i. e. the tusks, so-called for being 'uninjurious' and hence merely for show (cf. Hindi idiom Hāthī ke Dānta Dikhāne ke Aur khāne ke aur). This may be supported by Ṛgveda which mentions Athari having white Danta (उषर्बुधं अथर्यो न दन्तम्)[4]

As Agni is the general name of Prāṇa, Atharva also came to mean Prāṇa (प्राणोवाथर्वा Ś. B. 6, 4, 2, 1; 6, V. S. 11, 32; 4, 2, 2). thus accounting for the spiritualistic significance of the word (cf. वैदिक दर्शन pp. 30-33.)

46 **अथर्वाङ्गिरस**—'The name of A. V. 'Atharva-Añgiras'.
see 'Atharvan' and 'Añgiras'. and वैदिक दर्शन pp 30-33, 42,

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[1] JAOS. 11, 387 et. seq.; AVGB, pp. 7-10.

[2] cf Hillebrandt, VM. 2, 177.

[3] RV. 4, 6, 8 cf. Roth, St. Pet. D. S. V. where it has been taken to mean "point of fear".

[4] Ibid.

47. **अथर्वी**—"Not injuring; fiery" (see अथर्वन्)

48. **अदाभ्यः** — (1) The name of a sacrificial ग्रहः, from Dabh 'to burn':- ते (देवाः) ऊचुः । अदभाम वाऽएनान इति तस्माद दाभ्यो न व नोऽदभग्नि ति तस्माद दाभ्यो वाग्वादाभ्यः (ŚB. 11, 5, 9, 5; T. S. 6, 6, 9, 1).

As pointed out at various other places, the earthly sacrifice was thought to be instituted after the divine sacrifice existing in microcosm as well as macrocosm, the grahas[1] of the one were also thought to represent the grahas of the others. Thus there seem to have been grahas representing different gods of nature and also the different faculties of the body. Now all other powers both in microcosm and macrocosm are ultimately reducible to Vāk, that being the Śhakti of Brahman; therefore probably the graha representing Vāk was thought to be like its prototype, undestroyable (unburnable).

49. **अदारसृत्** "the name of a Sāman" so called for beginning with "दःरे न असृन" and also for being connected with abstention from women :—

दिवो दास धै भरद्वाज पुरोहितं नाना जनाः पर्य्यन्त स उपासीद हषे गातुम्मे विन्देति तस्मा एतेन साम्नागातुमविन्दद्गातुविद्वा एतत्साम्नानेन दारेनासृन्मति तददारसृतो ऽ दार सृत्वं विन्दते गातुन्न दारे घावत्यदारसृतः तुष्टुवान, (T. M. B. 15, 3, 7 cf. J. B. 205, Sapaṇa A. V. 1, 20. 1.)

Most probably the particular Sāman was a sort of Prayer to the gods not to allow the supplicant to be woman-minded; the similar prayer may be seen in A. V. 1, 20, 1; (अदारसृत भवतु देव सोमास्मिन् यज्ञे मंस्तोमृडन)

50. **अदिति**—(1) 'The supreme Being in His dertructive aspect lit. the devourer of all this) from ad 'to eat,' devour :—

स यद्यदेवासृजत तत्तदत्त ुमध्रियत । सर्वं वा अत्तीति तददितेरिदित्वं सर्वस्यैत्तांस्यात्ता भवति

(Bṛh. up. 1; 2, 5, Ś B. 10, 6 5, 5.)

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[1]—See ग्रहः

(2) "The Pṛthivī in its creative aspect". Lit. the giver of all this (idaṃ plus dā 'to give') :—

इयं (पृथिवी) वाऽदितिरियं हीदं सर्वं ददते (ŚB. 7, 4, 2, 7)

Criticism.

Nighantu gives Aditi as one of the synonym of Prithivī, Vāk and Gau. Vedic Texts also equate Aditi often with Prithivī (A. V. 12, 1, 61; Ś. B. 7, 4, 2, 7; K. B. 7, 6; T. B. 1, 1, 6. 5, 1, 4, 3, 1, G. B 2, 1, 25; Ś. B. 1, 1, 4, 5; 2, 2, 1, 19; 3, 3, 1, 4; 3; 2, 3, 6; 5, 31, 4; A. B. 1,8) with Gau (Ś. B. 14, 2, 1, 7; 2, 3, 4, 34; M. B. 2, 8, 15) as also with Vāk (S. B. 3, 2, 4, 16; 6, 5, 2, 20.) In Ṛgveda Agni also has been addressed as Aditi[1] यस्मै त्वं सद्रविणो ददाशोऽनागस्त्वमदिते सर्वतातायं भद्रेण शव चोदयासि प्रजानता राधसा तेस्याम। In addition to these, lexicons give 'milk,' and 'mother' as the meanings of the word. Ṛ V. X. 63, 2, seems to identify Aditi with sky in the expression 'Dyaur Aditi', and Dawn is said to be the face of Aditi (I. 113, 19). Therefore the Dual form, Aditī means heaven and earth both.

Finally Aditi is the all-embracing supreme reality; अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पितासपुत्ररी विश्वे देवा अदितिः पञ्चजना अदितिः जीतमदिति जिनित्वं (Ṛ. V. 1, 89, 10). Hence Aditi is the Divine mother, the mother of Ādityas (T B. 1, 1, 9, 1-3; T. M. B. 13, 9, 5; 18, 8, 12; 24, 12, 5-6; Ś. B. 3, 1, 3, 3) including Dhātā, Aryamā, Mitra, Varuṇa, Anśa, Indra and Vivaśvan (T. B. loc. cit) and probably Mārtanda (T. M. B. 24, 12, 5-6).

With this varied conception of Aditi in view, the etymology of the word may be considerd. The derivation from ad meaning only 'to eat may stand some chance; Heaven and Earth obviously give us food (anna, seepost so does Agni (see 'Atrī') and cow, mother and milk. Vāk could claim any name of Agni to be its own (sec Agni and Vāk), though its claim to the term 'Aditi' may be justified on the ground that Vāk as the Śakti of Brahman becomes the devourer of all, in the from of Mṛtyu (i. e.) the Śakti or Vāk in the dissolution stage op. cit.) but then Aditi would not be 'one who feeds or gives food' as in the previous cases, but 'one who devourers'.

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[1] —cf. अग्निरथादितिरुच्यते Nir. 11, 25.

Before; proceeding further, it may prove advantageous to examine the root 'ad' and its cognates in other languages The root 'ad' is often compared with L. edere, gr. edein, edo; Ice. E eat; A. S. etan; ger essen; N. oedia; This root may be found in Greek Ades or its variant Hades 'the God of death-region' who may be compared with Aditi as Mṛtyu 'the devourer'. Another cognate is Adonis, who, as pointed out at length by Frazer in his Golden Bough, is essentially a deity of vegetation and productivity of earth and has his parallel in Norwegian goddes Idun, the personification of rich flourishing earth of summer and spring and an emblem of fertility. Odin, the personification of heaven also seems to be derived from the same root 'ad' and may be compared with Aditi as Dyau. Edda, the name of two Scandinavian books of mythological and heroic songs means 'great-grand-mother' (Ice) and accords with Aditi, mother, the feeder. Sk. idā. 'earth, food' may also be derived from ad 'to eat'; and idā of Norse mythology, associated with twelve Aesir may well stand in comparision with Aditi, the mother of twelve Ādityas. The words like L. edax. edācis, E. edacious as well as eddish, meaning 'the eatable growth of grass' and often cognated with A. S Edise may also be thought to have come from the same stem.

Thus it seems probable that there was a word Aditi, derived from ad 'to eat' existing in quite early life of Āryan people. That the food-giving trait of Aditi is the original and basic one may be supported by the fact that even in her most prominent capacity of Ādityas, she is said to have cooked odanaṃ, with a desire for progeny (अदितिर्वै प्रजाकामौदनमपचत्तत उच्छिष्टमाश्नात् सा गर्भमधत्ततत आदित्या अजायन्त, GB 1, 1, 15; अदितिः पुत्रकामासाध्येभ्यो ब्रह्मोदनमपचत्........TB. 1, 1, 9, 1 3) and her principal task is to feed the universe. She is called Viśvasya bhartrī jagat pratiṣṭhā (T. B. 3, 1, 1, 4). In addition to this. she is often prayed for giving food, nutrition (puṣṭi) and cattle.

In this capacity, Agni (the terrestrial and celestial) would have been the starting point of the conception of Aditi. Thus Aditi may, following Hillebrandt, be regarded to be all light in the universal sense (V. M. III.106-108) This is why she is said to be possessed of imperishable light (Ṛ. V. VII 82, 10) which she is prayed for (IV. 25, 3). Dawn is the face of Aditi (1, 11, 19) and she is called Dyau (X. 63, 2).

Hilbrandt, considering Aditi as the reverse of Diti whieh he derives from dā 'to bind', regards Aditi primarily luminous deity, personifying the light of day in its boundlessness and imperishability[1]. Though Diti itself seem to be originally luminous (see Diti), derived probably from some root Dī 'to shine' found in दित्य: 'a bright weapon; sky, heaven'; Dinaṃ, a Day (un. 2, 49), it is probable that Diti might have been conceived later as a goddess representing another side of the Supreme Being, namely destruction as opposed to protection and feeding; and it is this phenomenon that might have been responsible for Yāska's description of Aditi as Adīnā from di 'to destroy or perish' (Nīr. 4, 4, 1-1 cf Durga and Dy.) and for Diti's becoming the mother of demons in the purāṇas. In the same way, with Diti derived from Dā 'to give' (see Diti) when seen identical with Aditi the giver of food, there was conceived another Aditi derived from idaṃ and dā (i. e. idaṃ plus diti, idditi, Aditi).

Even for Max-Müller's conception of Ãditi as "what is free from bonds of any kind, whether of space or time, free from physical weakness, free from moral guilt[2]" may not be necessary to derive the word from Dā 'to bind'. Beginning with Pischel's Aditi as the "Personification der Erde die unermüdlich schopferische"[3] it was easy, as for Prithivī[4] to become the synonym of the Great Divine Mother, hence the mother of all benevolent gods, and a Pantheistic reality of Ṛ. V. X. 63, 2. Now when thus it became identical with

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1—VM. III. 106-108.

2—SBE 32, 241.

3—VS. 2, 86.

4—See 'Pṛthivī'.

Vāk, the changing Śakti of the changeless Brahman, it was easy for Aditi, like the Great Devī in the Āgamas, to be prayed for deliverence from a sin (āgas cf. Āg. mala), thief-like-bondage (cf, baddhatā) and impurity (Ṛ. V. I. 24, 15; VIII. 67, 14; VII. 51, 1) and conceived as " she of bondless freedom[1] .

It is in this highest conception that Aditi's relation with Dakṣa, the Prajāpati (creator) is understandable. According to R. V., Dakṣa was born of Aditi, and Aditi from Dakṣa (अदितेर्दक्षो अजायत दक्षाद्दितिः परि) This statement only seems to refer to the inseparable and interdependent co-existence of Brahman and His power. As already stated in Vaidika Darśaṇa, in the Saguṇa state Śiva is as well with His Śakti, as Śakti with Śiva-One as much may be said to owe one's existenc to the other, as the latter to the former. The identification of Aditi with the Devī or the Śakti may become confirmed, when Aditi is given the place next to the unmanifested and highest atate of Prajāpati[2] —a place elsewhere assigned to Vāk[3] .

51. **अद्रिः** —Vajra, a weapon (lit. shatterer), from Dṛ. 'to tear off, to shatter' :—

ग्रावाणो न सूरयः सिन्धुमातरः आददिरासरे अद्रयो न विश्वहा ।
त्रिशूला न क्रीडयः सुमातरो महाग्रामो न यामन्नुतत्विषा ।

The derivation suggested in this Ṛgvedic passage has also been followed by Yāska (Nīr. 4, 4) who, however, gives an alternative derivation from ad 'to eat', which is acceptable to Uṇādi Sutras (4,67) Lexicons give the following senses of the word; (1) A mountain (2) A stone (3) Vajra (4) A tree (5) The sun (6) A clound (7. A kind of measure. It is quite understandable to derive Adri 'the weapon or Vajra' from Dṛ. 'to tear off, to shatter' with the prefix 'Ā' and regard it as the variant of Adri. The stem root Dṛ. seems to be sufficiently

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1—Old RV. 203-207; Macd. VM. 122; V Schroeder AR. 295-407

2—KS. XIV. 4; MS. 1, 11, 10.

3—See वैदिक दर्शन pp. 34 et. seq.

wide-supread (cf. A. S. Threa 'to rend, to suffer'; taer 'to tear; Goth tagr; L. Tacrima; Gr. Dakru; Norse. Theria' to shatter—probably also A. S dreogen 'to suffer E. dree; scot. dreech, dreigh, all meaning deadly, wearisome) and there is every likelihood of such a word existing in quite early times. It may seem natural, however, to suppose a separate word Adri used for mountain, derived from dri with the prefix 'A' and meaning, therefore, "that which cannot be torn off or shattered". Nārāyaṇa's explanation that Adri is so called because beasts etc. eat there (does not seem to be as attractive as the former. But, when once the word Adri "the unshatterable", was got for the mountain, not only the one from Ad to 'eat,' could be confused with the former, but the word Adri could also mean 'a stone', as a stone is a piece of mountain; 'a measure', as measures like modern weights in country-side were represented by stone (cf. Eg Ardeb) and most probably also 'a weapon', as in quite early days, weapons were made of stone. Nevertheless, adri as the variant of Ãdri originally used as an epithet of such weapons could easily be merged into the original adri. The roots like dṛ. dru, दृ, tṛd, originally the onomatopoetic words representing the sound produced by breaking or tearing of a thing and later meaning the 'action that produces such sound' has been responsible for Sk. dru, 'Gr. drus; Ice. tre; A. S treo E. tree and other words meaning 'a tree'; for, while germinating out of the seed it tears it asunder. Therefore adri meaning 'a tree' can either be taken to be a variant of Ãdri derived from dṛ with prefix Ã meaning originally a 'tearer' or as the word intended to denote big untearable trees as opposed to small tearable plants and thus derived from dṛ with negative A. Adri as the sun would seem to have no justification, unless the spring Sun may be thought to "tear off with a terrible sound" the ice layers of the ocean by the melting of ice in the original home of Aryans (see Indra). Adri as the name of cloud can have several probable explanation :—

1. Mythologically the clouds were the mountains of heaven.

2. Cloud is torn asunder by lightning (cf. yāsk's Nīr. आदरयितव्यो भवति ह्यसौ उद कार्यम्)

3. Cloud produces the sound as originally represented by Dṛ etc., pointed out above.

4. From the root ard meaning according to P. "to injure", but in Veda used with prefix Ni to express "to stream, to flow" cf. Sk. Ārdras (un. S. 2, 18)

5. From Dru 'to melt,' flow with Ā cf. E. Drench, Ger. trancken etc.

52. **अध्वरः** —A sacrifice. "that which makes one safe from injury," from dhurv 'to injure' :—

देवान्ह वै यज्ञेन यजमानान्त्सपत्ना असुरा दुधूर्षाञ्चक्रु: ते दुधूर्षन्त एव न शेकुर्धूर्वितु । ते पराबभूवुस्तस्माद्यज्ञोऽध्वरो नाम (Ś. B. 1, 4, 1, 40 cf. T, S. 3, 2, 2, 3; 25, 8, 1)

Yāska also derives the word from dhvar 'to injure' (अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा तत्प्रतिषेध:) and his commentators relying upon Smṛti seem to belive that Adhvara is called "non-injuring" for the fact that there is no himsā (injury) in killing animals for sacrifice (वैदिकी हिंसा हिसा न भवति) and that all these victims attain heaven; (ओषधय: पशवो वृक्षास्तिर्यंच पक्षिणस्तथा । यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युच्छ्रितां गतिम्) The earlier idea, however, seems to be what is contained in the Vedic passages quoted above—sacrifice was undoubtedly an act to invake the gods for welfare and safety: therefore it could be regarded the act ensuring safety against injury, itself being free from injury (अ - ध्वर)

Originally[1], however. the root धूर्व seems to have been associated with धू:. the Agni, signifying perhaps, like Hindi धू-धू, the formidable sound of some devasting wildfire, Later naturally the sense of devastation, destruction or injury would have clung to it, thereby giving rise to the words like धू or धूर्वन्, meaning destroyer, The root Dhvr 'to kill', responsible for words like Dhvarasa is also, perhaps the variation of the same. Vedic texts[2] oppear to have

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1—धूरसि धूर्व धूर्वन्तं धूर्व तंयोऽस्मान्धूर्वति यं वयं धूर्वामः (V S 1, 1, 8)
2—A. V. 1, 5, 5 cf 'the concept of. yajña in "Vedic Sociology" pp. 2.

contemplated two types of sacrifice, spiritual and material, the latter being associated with the material fire devouring material oblations and producing Dhu or Dhvar sound, while the former being quite different from it. The latter, therefore, naturally was Dhvara, whereas the former A-dhvara (free from sound etc .). It is, therefore, significant that the fire of अध्वर is often described[1] as capable of only intellectual contact (RV. 3, 27, 4-6), pure light, immortal god, manifesting itself with its Māyā (RV. 3, 27, 7), the refulgeut child of urjas (lustre), comparable to the ज्ञानाग्नि of Garbhopaniṣad[2] . With this conception of अध्वर as the spiritual fire in ज्ञानाग्नि (i. e. Puruṣa-yajña), we may also explain how gods (senses etc.) could be said[3] to have found shelter in the yajña (i. e. the Adhvara) against their enemies, Asuras.

According to Nighantu, the word अध्वर also means "the atmospheric region". (antarikṣa), Skandaswāmi, followed by many others derives it as follows :—

अध्वानं मार्गं राति ददादि स्वस्मिन् गच्छताम् पक्ष्यादीनां। यद्वा अध्वा मार्गो विद्यतेऽस्मिन् मेघाद्गीनाम……यद्वा ध्वरति हिंसाकर्मा (Nigh 219) तत्प्रतिषेधः अध्वर्तव्यं न हिंस्यमित्यर्थः ।

To derive adhvara (a sacrifice or atmospheric region) from Adhvan does not seem to be semantically advisable; on the contrary, it is possible that adhvan 'the way' might have originally meant "the journey which had been made safe by some magical or sacrificial act" (see Frazer: Golden Bough 65 ff.). Atmospheric region could very well be called Adhvara for being above injurable height. The same may be said about the Adhvara as the name of the essence of a thing (Ś. B. 7,3,1, 6) which does not perish with the thing, or about the adhvara the name of Prāṇa (Ś. B. 7, 3, 15) which survives body and is imperishable

53. **अनुपानीयाः** — 'Certain Ṛks' from anu plus Pā :—

इन्द्रस्तृतीयसवनमन्वपिबत्तादनुपानीयानामुनुपानीयात्वं (AB. 13, 14)

1—RV. 3, 27; 4, 9; 5, 26, 8; 6, 2, 3; 7, 3, 1; 8, 35 etc

2—See 'Vaidika Darśana' p. 1-7.

3—op. cit.

According to Sāyaṇa Anupāna is an 'after-draught' taken after meals (भोजनादूर्ध्वं यत्पानं तत्पश्चाद्भावित्वादनुपानम्); it is probable these Ṛks were used on that occasion.

54. **अनुष्टुप्**—A metre, from anu plus stubh (to exceed) or anu plus stu (to praise, pray):—

(१) अनष्टुवनुष्टोभनात् (२) अन्वस्तौदिति हि ब्राह्मणम् (D.B. 3, 7-8)

Nirukta gives the first etymology and quotes a Brahamṇa passage in support thereof (अनुष्टुबननुष्टोभनाद्गायत्रीमेव त्रिपदां सतीं चतुर्थेन पादेनानुष्टोभतीति ब्राह्मणम् Nir. 7, 3, 7) both the derivations appear to be quite probable.

Anuṣṭupa is used variously in the philosophical contexts also (see Chandas).

55. **अन्तकः** —1. Death, derived form anta (cf. E. end; A. S. ende; Ger. untl; Dan. ende; Goth. andeis) with the suffix ka, as death brings the end.

2. Time or year (cf. Kāla), as all die in time (एषदिमर्त्यानामहोरात्राभ्यामायुषोऽन्तंगच्छत्यथम्रियन्तेतस्मादेष एवान्तकः सयो हैतमन्तकं मृत्युं संवत्सरं वेद Ś. B. 10, 4, 3, 2)

56, **अन्तरिक्षम्**—1. The mid-region between heaven and earth; the atmospheric region, sky, derived as :—

(a) antarā plus ikṣ (to see : सहहैवेमावग्रे लोकावासतुस्तयोर्वियतोर्योऽन्तरेणाकाश आसीत्तदन्तरिक्षमभवदीक्षंहैतन्नास ततः पुरान्तरावाऽइदमीक्षमभूदिति तस्मादन्तरिक्षम् Ś. B. 7, 1, 2, 23)

(b) antarā plus kṣi (to dwell, live) :—

अन्तरेववा इदमिति तदन्तरिक्षस्यान्तरिक्षत्वम् (T.M.B. 20, 14, 2 cf. J.T B. 1,39)

2 Wind; the spirit (prāṇa) the supreme spirit[1] , derived as

(a) antar + Yakṣam :—

तस्मिन्निदं सर्वमन्तः तद्यदस्मिन्निदं सर्वमन्तस्तस्मादन्तरिक्षं अन्तयक्षं ह वै नामैतत्। तदन्तरिक्षमिते परोक्षमाचक्षते (J. up. B. 1, 20, 4)

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[1]—T. B. 3, 11, 1, 8; J. up 1, 20, 2; 3, 2, 14; TMB. 5, 12, 5; ŚB. 3, 2, 6; TMB. 4, 3, 3.

Post Vedic Tradition.

1. Antarā plus Kaṣāntāṃ (kṣāntaṃ according to Durga means 'avadhitaṃ'; but S. K S. takes it as 'Śāntaṃ'[1]

2. Antarā + kṣi (existing between heaven and earth)

3. Antar + Kṣayṃ (existing within organisms)

Criticism

For antarikṣaṃ as the name of the sky, the etymology antarā plus ikṣa would seem most acceptable as the sky, with numerous stars would have easily suggested to the primitive man some power having so many eyes and looking at everything between heaven and earth. It may be recalled in this connection that in various mythologies stars are often supposed to be the eyes (e. g. the sun is the eye of the Puruṣa cf. also Odin, the sky-god; Indra with thousand eyes etc.) Anather probable derivation which seems to be suggested in T. M. B. 3, 10, 2; 21, 7, 3 is Antar plus kha (Avestic Khas, kṣa) meaning 'hole', as the stars could well be supposed to be holes in the sky.

The derivation of Alntarikṣaṃ as the name of mid-region may best be found in antara plus kṣi (to live), as it exists between (antarā) heaven and earth.

For Antarikṣaṃ as "the spirit", the basic derivation seems to be antar plus kṣi, as it exists within, and the etymology antar plus yakṣa (see yakṣa), though logical from the vew-point of meaning, should be regarded to have been an epithet in the beginning.

All these words though originally different in sound and sense, would have naturally tended to be absorbed in one word Antarikṣaṃ, because of their phonetic and semantic semilarity.

57. **अन्तर्यामः** —1. The name of a sacrificial graha, so named after its prototype in the Devasura fight with which Indra checked the Asuras in the middle, (antaryat derived from antar (mid-way) plus yaṃ to check, to control) :

1—अन्तरा मध्ये सर्वभूतानां क्षान्तं शान्तं निष्क्रियं वा शान्तव्यूहं विष्कम्भस्थानात्मकत्वात्।

देवा व यद्यदकुर्वंत तदसुरा अकुर्वंत । ते देवा उपांशे यज्ञं संस्थाप्यापश्यन्तमुपांशौ समस्थापयन्तेऽसुरा वज्रमुद्यत्यदेवानभ्यायन्त ते देवा विभ्यत इन्द्रंमुपाधावन्तानिन्द्रोऽन्तर्यामेणान्तरयत्तातदन्तर्यानस्यान्तर्यामत्वत् (T. S. 6, 4, 6, 1).

2. Udāna Prāṇa,

3. The name of a sacrificial graha, named after its prototype the udāna Prāṇa, that is controlled within or that controls all the praṇās (Prāṇs) within :—

तद्यदस्यैषो (उदानः) ऽन्रात्मन्यततो यद्धं नेनेमाः प्रजा यतास तस्मादन्तर्यामो नाम (Ś. B, 4, 1, 2, 2 cf. 4, 1, 1, 1;).

58. **अन्तर्यामी**—All-pervading God who controls all the universe derived from Antar plus yaṃ :—

यइमं च लोकं सर्वाणि च भूतान्यन्तरोयमयतीति (Ś. B. 14, 6, 7, 3)

59. **अन्नपतिः** —See Annaṃ and Anna-patnī

60. **अन्नम्**—1. Food, from ad 'to eat' :—

अद्यतेऽत्ति चभूतानि तस्मादन्नं तदुच्यते । (T. U. 2, 2, cf. J. T. B. 238; Ś. B. 7, 5, 1, 13; 10, 2, 2, 7; A. V, 15, 2, 4, 6; 5, 18, 7; 6, 72, 3; 5, 19, 2 Bṛh. up. 1, 2, 3, 7, 8; Chh. up. 1, 3, 18; 1, 4, 16; Ṛ. V. 6, 4, S, V. 1, 6, 10, 9).

2. Stomach, from ad to 'to eat':— अद्यतेऽत्तिचभूतानि तस्मादन्न उदरं वाऽन्नमत्युदरंहिवा अन्नमत्ति तस्मात् (Ś. B. 8, 3,7 13)

Post Vedic tradition.

1. Annaṃ from ad 'to eat'.
2. ... ... A plus an to breathe'.
3. ... ... An 'to breathe'.

(see Nīr 3, 2, 3; with Durga; Sk; Dy. un S. S. 3-10; Sāyaṇa on. A. V. 19, 7, 4; 15, 2, 4 6; 13, 1, 5; R. V. 4, 13, 3 etc. Man S. 3, 182; 5, 21).

Criticism.

Of all the three derivations, the first (from ad 'to eat') is obviously quite natural. The root ad 'to eat' from which it derives the word is widely spread in the Aryan languages (cf E. eat; A. S. etan;

Ger. essen; Ice essen; L. edere; Gr. edo) and can be found in the words like E. edacious, edible; L. edibilis etc. The derivation from Ā plus naṃ 'to bend' might be good, so far as the meaning is concerned, in case of the Anna as the crops which bend down, but neither the phonetic change involved therein, nor the place of 'bending' phenomenon in the characteristics of crops seem to warrant the priority of its claim over the more natural derivation frome 'ad' suggesting it to be an eatable. The root ad 'to eat' like SK. gras, ghas, bhakṣ. H. bhas, ger, easen seem originally to have represented the bhasing sound produced in eating, and the root an 'to breathe', the nasal sound produced in breathing. Now, as both the activities, in essence, mean the same activity of taking something in, and as the both were interedpendent (cf. यो ह्येवान्नमत्ति स प्राणिति ………… यो ह्येव प्राणिति सोऽन्नमत्ति। Ś. B. 7, 5, 1, 16-17), it is quite probable that either activity could be expressed by the root suggesting thereby that prāṇa and anna are the sre the same. (T. B. 3, 2, 3, 4; Ś. B 3, 8, 4, 8; 4, 3, 4, 25) The synonymity of Anna and Prāṇa may also be due to the fact that on anna or food alone depends the life or Prāṇa (अन्न जीवनं हीदं सर्वम् Ś. B. 7, 5, 1, 20)

In the philosophical contexts the word has various senses, necessarily all derived from the same old annaṃ, 'the food'. The evolution of its meaning is natural and may be thus stated:—

1. The food in general.

2. What is made of food i. e. the body and its constituents like fat, semen etc. (G. B. 1, 3, 23; T. B 2, 1; मे दोऽसृङ्मांसमज्ञजास्थि वदंत्यन्नं मनीषिणः Man. S. 3, 182 cf. Ś B. 6; 2, 1, 1, 4; 7, 5, 1, 13; 10, 2, 2, 7; 3, 3, 4, 28 etc.) as well as excreta going out of the body (अन्नं वै पुरीषम् Ś. B 8, 1, 4, 5; 8, 7, 3, 2; 8, 5, 4, 4; 8, 6, 1, 21; 16, 3, 1, 23.)

3. What is due to food e. g. bodily lustre, strength, breath (अन्नमु श्री Ś. B 8, 6, 2, 1; T.M.B 13, 9, 13, 21; 15, 11, 12; 18, 6, 8; Ś.B. 9, 2, 1, 12; K. B 16, 3; Ś.B 5, 1, 1, 16; 8, 1, 1, 9; T. B, 1, 3, 6, 2 6; 1, 3, 8, 5; Ś. B. 5, 1, 6, 3; 6, 3, 2, 4).

4 All the bodies (animals, men etc.) and their constituents (Ś B 4, 3, 4, 25; J. up. B 3, 3, 15; T. B 3, 9, 8, 3; Ś B. 6, 2, 1, 15; 7, 5, 2, 42; T. U. 2, 1 etc)

5. The totality of the constituents of which these bodies are made up; the totality of all forms and the formal matter; the body of the universal immmanent Self with all its constituents wind, sun and bodily lustre etc. (Ś. B. 9, 2, 1, 12; K B. 16, 3; J. up. B. 1, 25, 9; Ś. B. 8, 5, 3, 3; 14, 8, 13, 3; 7. 5, 1, 21; 7, 1, 2, 4, 5; 1, 3, 7; K. B. 12, 8; T.B. 1, 7, 3, 6; 3, 8, 23, 2; Ś. B. 2, 1, 3, 7, 4, 2, 3, 8, 2. 3, 6; T.B. 3, 8, 2. 1; 3, 8, 17, 5; 1, 7, 3, 5; 1. 7, 5, 2; 1, 7, 7, 3 up 1, 3, 18, Bh. up. 1, 4, 6)

6. The Virāt (K. B. 14, 2; K. B 9, 6; 12, 3; T. B. 1, 6, 3, 4; 1, 8, 2, 2; T M.B. 4, 8, 4; A.B. 1, 5; A B. 1, 5; 4, 11, 5, 19; 6; 20; Ś B. 7, 5, 2, 19)

7. The lowest elemental form in which the supreme soul is manifested e. g. (तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः अद्भयः पृथिवी पृथिव्या ओषधयः ओषधीभ्योऽन्नम् । T.B. 2, 1, cf also Ś. B. 5, 1, 1, 3, 7; 7, 1, 2, 4; 7, 5, 1, 21, etc.) Annaṃ in this sense corresponds to the gross form of matter and is said to be threefold (Ś. B. 8, 5, 3, 3; 3, 2, 1, 12; 3, 7, 1, 20) or manyfold (Virupaṃ T.M.B. 14, 8, 4) as it is considered from the stand-point of the three- worlds or of the manifold creation respectively. From another view-point annaṃ is said to be sevenfold (T B. 1, 3, 8, 1; Bṛh. up. 1, 5, 1, ff.) distributed as follows in the whole creation: – The one is ordinary food eaten by us all; the second and third are Huta and Prahuta allotted to gods; the fourth is milk (पयः) set aside for animals; the fifth, sixth and the seventh are Manas, Vāk and Prāṇa, fallen to the share of Ātman.

8. The ultimate matter conceived as the food (bhogya) of the Supreme Spirit (bhoktā), who is therefore called Annāda or Annādā but, as the supreme spirit does not really enjoy and it is in fact His Śakti known as Vāk which does everything; the Vāk or its synonym Pṛthivī is called Annādī. (see K B 27, 5; A.B. 5, 25, Ś. B. 2, 1, 4, 28; 2, 2, 4, 1; T. B. 3, 8, 7, 1.)

9. Ultimate matter conceived as the wife of the Supreme spirit (Ś. B 12, 7, 2, 20) , He is called Annapati; yet from another

point of view annaṃ is said to be the husband and the Āditya or Dyau is considerd to be annaptnī, It must be borne in mind, in this connection, that annaṃ, annāda, annādī, annapati or annapatnī are all said to be the particular bodies of the same Immanent and Supreme spirit, Prajāpati. (A.B. 5, 25; K. B. 27, 5; Ś.B. 2, 1, 4, 28; 2, 2, 4, 1; 12, 7, 2, 20)

61. **अन्नाद:** —see Annaṃ.

62. **अन्नादा**—see Annaṃ.

63. **अन्नादी**—see Annaṃ.

64. **अन्वाहार्य:** —A sacrifice done in imitation of another sacrifice, derived from anu plus ā hṛ :—(तद्यदेतद्धीनं यज्ञस्यान्वाहरति तस्मादन्वाहार्यो नाम ।)
65. **अपभया**—1. The formidable aspect of Prajāpati, as conceived in Death; derived from apa plus bhī :—(अपभया तन्मृत्युः सर्वं ह्येतस्माद्बीभाय A. B. 5, 25).

2. The death that does not fear anybody, derived as before :-
(अपभया तन्मृत्युर्नह्येष बिभेति K, B. 75, 5.)

66. **अपराजिता-दिक्**—Unconquered Direction; from a plus parā plus ji:-
ते (देवासुराः) उदीच्यां प्राच्यां दिश्ययतन्त ते ततोन पराजयन्तसैषा दिगपराजिता A.B. 1,14.
67. **अपरोधोऽनपरुद्ध:** —Prāṇa which arrests others but which itself is unarrested by anything else; from ap plus rudh :—

एष (प्राणः) ह्यन्यमपरुणद्धि नैतमन्यः J. up. B. 2, 4, 8.

68. **अपांक्षय:** —The abode of waters i e. eye ;—derived from अपाम् + क्षय:
(चक्षुर्वाऽअपां क्षयस्तत्र हि सर्वंदैवापः क्षियन्ति Ś. B. 7, 5. 2, 54 cf. V. S. 13, 53.)
69. **अपाम्-सदनं**— he seat of waters i. e. sky; derived from Sad 'to seat' with Apāṃ (waters) :—
(द्यौर्वाऽअपां सदनं दिवि ह्यापः सन्नाः Ś. B. 7, 5, 2, 56 cf. 13, 53). The root Sad and its derivations may be found in various other languages :—

L. sedāre, sedere; E. seat; A. S. Saet, sittan; Ice. Saeti. Sat, Sitja; cf. also L. sedimentum; sedilium; sedes impedita; sedentarious etc.

70. **अपामयनम्**—The path of waters i. e. the earth; derived from Ay 'to go' (D. P. 1, 503) with Apāṃ (of waters):–

इयं (पृथिवी) वाऽअपामयनमस्यां ह्यापो यन्ति Ś. B. 7, 5, 2, 50.

71. **अपामार्गः**—Name of a medicinal plant Achyranthes Aspera used in washing teeth and other cleansing purposes; in sacrificial and other religious performances; derived from ap plus mṛj :—अपामार्गोऽप मार्ष्टु क्षेत्रियंशपथश्चयः अपाह्यातुधानीरप सर्वा अराय्यः । अपमृज्य यातुधानानप—सर्वाअराय्यः अपामार्ग त्वया वयं तदपमृज्म हे । A. V. 4, 18, 6-7.

The derivation suggested herein is also supported by the Brāhmaṇas :—

(अपामार्गैरप मृज्यते Ś. B. 13, 8, 4, 4 अथापामार्ग होमं जुहोति । अपामार्गे वै देवा दिक्षु नाष्ट्रारक्षांस्यपामृजत ते व्यजयन्त Ś. B. 5, 2, 4, 14.

The root mṛj from which the word Apāmārga has been derived here, is taken by P D. P. to mean 'to cleanse and decorate' (II. 57; X. 304) but originally it seems to have been an onomatophoetic word representing the sound produced in cleansing the metal etc. by rubbing. This contention may be supported by the words like S मृजः 'a kind of drum; H. D. mājā.

72. **अपामेम**—Wind,which makes the water pervade alround; derived from apāṃ plus yaṃ (to pervade cf. yama Parivesane D. P. 1, 871. X. 82) see maitreya in M.D.V. pp 359; 324) :

वायुर्वाऽअपामेव यदा ह्येवैष इतश्चेतश्च वात्यथापोयन्ति । Ś. B. 7, 5, 2, 46; V. S. 13, 5, 3).

73. **अपामोद्म**—The plants where the waters stay drenching, derived from apāṃ plus und (to wet, drench) :—

ओषधयोवाऽअपामोद्म यत्र ह्याप उन्दन्त्यस्तिष्ठन्ति तदोषधयोजायन्ते Ś. B. 7, 5, 2, 47 cf. V. S 13, 53.

74. **अपिशर्वराणि**— A Particular set of Chandas, so named for their being helpful in crossing the darkness of night (śarvari) :—

अपिशर्वर्या अनुस्मसीत्यब्रुवन्नपिशर्वराणि खलुवा एतानि छन्दांसीति हस्माहैतानि हीन्द्रं रात्रेस्तमसोमृत्योर्विभ्यतमत्यपारयंस्तदपिशर्वराणामपि शर्वरत्वम् । A. B. 4, 5; G. B. 2, 5, 1.

These verses are 12 in number (A. B. 4, 6)

75. **अप्तोर्यामः** —N. of a sacrifice and of a Sāma Veda Verse closing that rite; the last or 7th part of the jyotiṣtoma sacrifice; so called probably because it was thought to wind up (यामः) the ceremony and hence, with it, the sacrificer was supposed to obtain (āp) all the desired things for which the sacrifice was intended; derived from āp 'to obtain' and yaṃ 'to wind up; to stop' :—

यद्आप्नोत् तदप्तोर्यामस्याप्तोर्यामत्वम् T. B. 2, 7, 14, 2. यंकामङ्कामयते तमेतेनाप्नोति । तदप्तोर्य्याम्णोऽप्तोर्य्यामत्वम् T. M. B. 20, 3, 4-5; G. B. 2, 5, 9.

76. **अब्जाः** —Water-born i. e. the Sun; derived from ap 'water' and jan 'to be born' :—

एष (सूर्यः) वाअब्जा अद्भयो वा एषप्रातरुदेत्यतः सायं प्रविशति A. B 4, 20.

It seems that the original home of **Aryans** had sea on its Eastern and Western sides; hence the sun rising from the East and sinking in the West could be thought to rise from and sink into the waters (cf. VII. 60, 4, 61, 2; 4; K. B. 18, 9, Ś. B. 5, 1, 2, 7). From the spiritualist stand-point, however, अब्जाः may he taken to mean the Sun representing the Spirit clothed in original matter (आपः)

Therefore, Apāṃ-napāt (lit. the child of waters) whose etymology seems to be suggested in Ṛ. V itself (see Napturapāṃ II. 35, 11 X 30, 14) may well be compared with अब्जाः the sun; and thus Apāṃ-napāt may also be considerd to be a sun-god, and not a lightning-god as generally interpreted (cf H. R, 63; Hillebrandt, L.R. 70; Macdonell, V.M.) (see Apāṃ Napāt)

77. **अप्रतिरथम्** —N. of a Sāman; A (not plus Prati (against or match) plus Ratham :—

देवासुराः संयत्ता आसन्ते देवा एतदप्रतिरथमपश्यन्ते नाऽप्रति अवैतेसुरानजयन्तद प्रतिरथस्याप्रतिरथस्याप्रतिरथत्वम् (T S. 5, 4, 6).

There seems to be a root rath 'to move, go' as found in the words like rathyā 'road'; rāthira 'quick;' E. Route; L. Rupta. Therefore Apratiratha would mean 'to go against' or one who can go against i. e. a match Thus Apratirath might mean 'that which negates the matchability' of the opponent. In other words, that which defeats the enemy. The particular Saman seems to have been possessing such qualities.

In later literature there is also said to be a Ṛshi of the name and it is said that he composed a verse which was named after him.

78. **अभिजित्**—N of a Nakṣatraṃ; from abhi plus ji (to conquer) —

देवासुराः संयत्ता आसन् । ते देवास्तस्मिन्नक्षत्रेऽभ्यजयन् । यदभ्यजयन् तदभिजितोऽभिजित्त्वम् T. B 1, 5, 2, 3-4.

यस्मिन्ब्रह्माभ्यजयत्सर्वमेतत् । अमुञ्चलोकमिदम् चसर्वम् । तन्नोनक्षत्रमभिजिद्विजित्य श्रियं दधात्वहृणीयमानम् T. B. 3, 1, 2, 5, cf. 1, 5, 2, 3; 8, 9.

This shows that the particular Naksatra was supposed to be an auspicious star heralding the period of conquest.

(2) N. of a sacrifice; derivation as before अभिदिता वैदेवा अभ्यजयनिमांस्त्रींल्लोकान् K. B 34, 1; T. M. B 22, 8,4; 20,8,1; 16,4,a-7;

(3) N. of Agni, as all sacrifices including Abhijit was due to Agni and as Agni was the chief god :-

अग्निरेवाभिजित अग्निर्हीदं सर्वमभ्यजयत् K. B. 24; 1 Ś. B. 12, 1, 3, 12;

79. **अभितृण्णवत्यः** —N, of a particular set of Ṛks; Abhi plus tṛṇ plus Vatup :—

इन्द्रो वै प्रातः सवनेन व्यजयत सएताभिरेव माध्यंदिनं सवनमभ्यतृणद्यदभ्यतृणं तस्मादेता अभितृण्णवत्यो भवन्ति A; B. 6, 11; G. B. 2, 2, 21.

80. **अभिनिधनम्**—N. of a sāman; from abhi 'from all sides' plus Nidhanaṃ (death) :—

अभिनिधनेन वाइन्द्रौवृत्रायवज्रं प्राहरत्तामस्तृणुतस्तृणुते भ्रातृव्यमभिनिधनेन तुष्टुवानः T. M. B. 14, 4, 5,

Here the root stṛ obviously means to kill (cf रक्तनाचिक्लिदेद्धुभिं सैन्यैश्चातस्तरद्धतै B K. 15, 48) though it is generally used in the sense of spreading (stṛ ācchādne IX 14) It shows that the root from which Nidhana (death) is derived was not used in the sense of killing even in those day

81. **अभिप्लवः** —N. of six-day sacrifice, performed as the part of Gavāmayan; derived from Abhi-plu 'to overflow, drench, inundate', so named because what may be called drenching (abhiplavan) is performed again and again in course of this sacrifice –

यद्वै षषडहः पुनः पुनरभिप्लवतेतस्माद्भिप्लवो नाम K. B, 21, 6.

The same seems to be meant when the mythical origin of the sacrifice associated with the abhiplavana by Ãdityas or gods is given (G B 1, 4, 23; Ś. B. 12, 2, 2, 70; K. B. 20, 1; 21, 1).

82 **अभ्यातान्**—N. of a mantra or sacred formula; derived from abhi plus tan :—

यद्देवा अभ्यातानैरसुरानभ्यातन्वत तदभ्यातानानाभ्यतानत्वम् (T. S. 3, 4, 7).

83. **अभिषेकः** —A thorough bath; derived from abhi (from all sides) with siñc 'to sprinkle, to water, to irrigate etc :—

शीषतोवाऽअभिषिच्यमानोऽभिषिच्यते Ś. B. 9, 5, 2, 3

84 **अभीवर्तः** — N. of a particular Sāman of Brahman Sāma group; derived from abhi plus vṛt 'to go upto, to go toward, hence meaning originally 'the end, goal, final resort destination etc, the Sāman is probably so named, for it might have been supposed to help men reach their destination :-

अभीवर्त्तेन वै देवा स्वर्गं लोकमभ्यवर्तन्त (T. M. B. 4, 3, 2)

Samvatsara or Time is called Abhivaratah Samviśah for all have Time as their final resort (Abhivaratah) and in it again they exist (Saṃviśah) :-

संवत्सरो माऽअभीवर्त्तः संविशस्वस्य द्वादश मा सा सप्तऽर्त्तवः संवत्सर उवाभी वर्तः संविशस्तद्यत माहाभीवर्तं इति संवत्सरेः हि सर्वाणि भूतान्यभिवर्तते Ś. B. 8, 4, 1, 15.

Another derivation of Abhīvartah is from Abhi plus Vṛt 'to go against; to be face to face, to conquer; hence the particular Sāman was so named for ite being helpful in the task :-

अभीवर्त्तेन वै देघा असुरानभ्यवर्त्तन्त यदभीवर्त्तो ब्रह्मसाम भवति भ्रातृव्यस्याभिवृत्यै T. M. B. 8, 2, 8

85 **अभ्रम्**—A cloud; "That form of waters which supports (Bibharti) the creatures"; derived from āp (water) with bhṛ "to support":—

अथयद्यभ्रं स्यादेतद्धातेषां तद्रूपं येन प्रजां विभर्जि (K. B. 18, 4)

Nīr. Suggests the derivation from ap with bhṛ and upaniṣads may also seem to lay their support to yaska's theory, when it is said :—

अभ्र'वाअपां भस्मः धूमो भूत्वा अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति Ch. up. 5, 3, Ś. B. 7, 5. 2, 48; 5, 3, 5, 17 cf Ś. B. 9, 3, 3, 15.

There seems to be no fundamental difference in the two etymologies for the two meanings of the root bhṛ, namely 'to fill' and 'to bring up' appear to have the same origin. Most probably, the root bhṛ originally represented the bhar-bhar sound of the water pouring forth for plants; and as this watering the plant meant 'bringing them up', the root bhṛ, could naturally mean 'to fill; to support, to bring up" (cf per. abra; o Ass. ibru)

86. **अमावस्या**—The day of new moon, when the sun and moon are said to dwell together or in conjunction; 15th. day of every month derived from Amā (together) plus Vas (to live) :—

सूर्याचन्द्रमसोः परस्पर सन्निकर्षः साऽमावस्या G. Ś.Ś. 2, 3, 5, cf. अमावस्ण्यत् अमासहवसतःचन्द्राकौं अस्यां सा P. III. 1, 122 S. K.

Brahmaṇas have however evolved several myths around this fact; generally all the devas (lit. shining ones) being light-gods, specially sun-gods and moon gods, it was supposed that in the night of absolute darkness all the gods dwelt together at particular place to mourn the death of dying moon or for some other reason :—

तं (चन्द्रमसं) देवा इन्द्रज्येष्ठा सोमपाश्चासोमपाश्च यथा पितरं पितामहं प्रपितामहं वा वृद्धं पुलयमुपगच्छमानं व्याधिगतं मरिष्यतीति वा तां रात्रिं वसन्ते तदमावास्यात्वम् (S. V. B. 4, 6, of G. Up. B. 1, 33, 6; K. B. 4, 8; Ś. B, 1, 6; 4, 3; 1, 6, 4, 3;)

The same etymolgy may be found suggested in Atharvâveda itself :—अमावस्ये संवसन्तो महित्वा अहमेवास्म्यमावास्या इमभावसन्ति सुकृतो मयीमे ।

A. V. 7, 84, 1-2 cf 11, 7, 15 with Sāyaṇa cf. Sāyaṇa Ṛ. V. 1, 16, 1. अमावस्या । अमा सह वसतः अस्यां तिथौ सूर्याशन्द्रमसौ इति अमावस्या वस वस निवासे । अस्मात् पयति "अमावस्यद अन्यतरस्याम" इतिवृाद्धभावः ।

88. **अमृतम्**— A preventive of death; derived from mṛ 'to die' with negative A :—अमृतान्मृत्युः (निवर्तते Ś. B. 10, 2 6, 19, cf. 9, 5, 1, 10 T M B 21. 12, 2; 23, 12, 3; Ś. B. 10, 2, 6, 8. Amṛta as the negation of Mṛta may be understood better if a reference is made here to the relation of Mṛta with Ṛta, because Mṛta is only म्+ऋत।

The principle of Ṛta is very important in Ṛgveda where the whole function of creation and the entire activity in the universe seems to be attributed to Ṛta. The exact import of the word, however, has not been so far clearly understood. The Ṛta as controlling the universe or as associated with Indra, Varuṇa, Agni or the gods in general in their fight against demons or as guiding the course of the stars, the Sun, the Dawn the rivers and the winds is often interpreted by the scholars as a law or order. cosmic, ethical and ritualistic; but this explanation does not carry us for enough.

The clue to the solution of the mystery may be found in Ṛta's association with Satya which is wrongly understood to be the synonym of the former. The words Satya and Ṛta when used in a pair seem to signify, following original meaning of their respective roots, the principles of Being and Becoming respectively. In Nature none of the two can be taken to be absolute and their relative nature is often mentioned: Agni is said to be Ṛta, when Āditya is Satya, but Agni is Satya, if light be taken as Ṛta[1]. If Brahman's creation or the Vāk energy with which he creates is Ṛta, Brahman or creator is styled as Satya[2] and hence Satya is said to be embodied in Brahman[3]. Bnt, the same Brahman could be regarded as Ṛta, when compared with the more stable Salilaṃ[4] (undiffarentiated Viraj[5]); likewise the semen, the prāṇa, the man as the eye or the नामरूप may be said to be Satya, when compared with human body[6].

The Principle of Becoming as the principle of change or of activity, as opposed to that of Being which signifies relative stability

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1—अयंवाऽग्निः ऋतम् असावादित्यः सत्यम् । यदि मासो ऋतमयं (अग्निः) सत्यम ŚB. 6, 4, 4 cf. V.S. 10, 47; TB. 2, 1, 11, 10; 3, 12, 9, 3.

2—ŚB. 14, 9, 5, 1; 2, 1, 4, 10.

3—AB. 3, 6; GB. 2, 3, 2.

4—ŚB. 4, 1. 4, 10.

5—See Vaidika Darśan, pp. 199-247.

6—ŚB 3, 9, 3, 25; 14, 5, 1, 25; T. B. 3, 3, 5, 2 cf GB, 2, 2, 23 Ś B. 14, 4, 4, 3 from which that change or activity takes its start. In other words, Becoming is ultimately nothing but Being in motion; there is, therefore, no fundamental difference between the two. Thus Satya (being) and Ṛta (becoming) are somotimes said to be one and identical (Ś. B. 7, 3, 1, 23; 140, 3, 1, 18 TB. 2, 3)

The Ṛta as a chosen or accepted course of action is to be called Vṛta (from Vṛ 'to choose) which, for that reason, may be derived as वा+ऋत. The Ṛta or Vṛta, as an effort or activity in general is, on the analogy of an effort of chanting, described as starting with हिंकार and ending with निधन. Chandogya Upaniṣad gives a number of examples of the same :—

१--मनोहिंकारो वाक् प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारः प्राणो निधनं एतद्गायत्रम् प्राणेषु प्रोतम्........तद्व्रतम्।

२--अभिमन्थति सहिंकारो धूमो जायते स प्रस्तावो ज्वलति स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनम्।

३--उपमन्त्रयते स हिंकारोज्ञपयते स प्रस्तावः स्त्रिया सहशेते स उद्गीथः प्रति स्त्री सहशेते स प्रतिहारः कालं गच्छति तन्निधनम्.........

४--उद्यन्हिंकारः उदितः प्रस्तावो मध्यन्दिनं उद्गीथोऽपराह्णः प्रतिहारोऽस्तं यन्निधनम्

५--अभ्राणि संप्लवन्ते स हिंकारो मेघो जायते सप्रस्तावोवर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनमेतद्वै रूप्यं पर्जन्ये प्रोतम्.......

६—बसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनमेतद्वै राजमृतुषु प्रोतम्........

७—त्रयीविद्या हिंकारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायुरादित्यः स उद्गीथो नक्षत्राणि वयांसि मरीचय स प्रतिहारः सर्पा गन्धर्वा पितरस्तन्निधनम् सर्वस्मिन्प्रोतम्।

From these examples, it would be clear that there is one selfsame Sāman, one Svara, one activity in one given process, from rising to the falling of the pitch; from beginning to the end; from mind to the Breath; from the churning of fire to the extinguishidg of it; from the proposal to the deed; from the rising of the sun to his setting; from rising of vapours to the falling of rains; from the beginning of the year in Vasanta to its ending in Hemanta; from the creation of three Vidyās to that of manifold createres.

So it will be seen that there is a network of Ṛta throughout the whole creation, and that the state of the absolute Ṛta can only be found in that hypothetical activity which has been called the first stress[1] or the ultimate effort which disturbed the state of rest or inactivity in the Primeval Matter. It is in this sense that Indra, the Spirit is said to have killed Vṛtra, the hardened form of inactive Matter, with Ṛta[2] .

The principle of becoming seems ultimately to have been embodied in the concept of Time, for no activity, no change and no Vikāra is conceivable without Time. What is called becoming or change is nothing but a series of movements of a given phenomenon in infinite Time. The concept can be best illustrated by quoting the famous Kāla-suktas from Atharva-Veda :--

A. V. 19, 53.

१—कालो अश्वो वहति सप्तरश्मिः सहस्राक्षो अजरो भूरिरेताः ।
तमारोहन्ति कवयो विपश्चितस्तस्य चक्रा भुवनानि विश्वा ॥
२—सप्त चक्रान् वहति कालएष सप्तास्य नाभीरमृतं न्वक्षः ।
स इमा विश्वाभुवनान्यञ्जत् कालः स ईयते प्रथमोनुदेवः ॥
३- पूर्णः कुम्भोधि काल आहितस्तं वै पश्यामो बहुधा नु सन्तः ।
स इमा विश्वा भुवनानि प्रत्यङ्कालं तमाहुः परमे व्योमन् ॥
४—स एव सं भुवनान्याभरत् स एव सं भुवनानि पर्यैत् ।
पिता सन्नभवत् पुत्र एषां तस्माद् वै नान्यत् परमास्त तेजः ॥
५--कालोमूं दिवमजनयत् काल इमाः पृथिवीरुत ।
काले ह भूतं भव्यं चेषितं ह वि तिष्ठते ॥
६--कालो भूतिमसृजत काले तपति सूर्यः ।
काले ह विश्वा भूतानि काले चक्षुर्वि पश्यति ॥
७--काले मनः काले प्राणः काले नाम समाहितम् ।
कालेन सर्वा नन्दन्त्यागतेन प्रजा इमाः ॥
८—काले तपः काले ज्येष्ठं काले ब्रह्म समाहितम् ।
कालो ह सर्वस्येश्वरो यः पितासीत् प्रजापतेः ॥
९ -तेनेषितं तेन जातं सदु तस्मिन् प्रतिष्ठितम् ।
कालो ह ब्रह्म भूत्वा बिभर्ति परमेष्ठिनम् ॥

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[1]—See Vaidika Darśana pp. 201 ff.
[2]—Ibid.

१०--कालः प्रजा असृजत् कालो अग्रे प्रजापतिम् ।
स्वयं भूः कश्यपः कालात् तपः कालादजायत ॥

A. V. 54

१--कालादापः समभवन् कालाद ब्रह्म तपो दिशः ।
कालेनोदेति सूर्यः काले निविशते पुनः ॥

२--कालेन वातः पवते कालेन पृथिवी मही ।
द्यौर्मही काल आहिता ॥

३--कालो ह भूतं भव्यं च पुत्रो अजनयत् पुरा ।
कालादृचः समभवन् यजुः कालादजायत् ॥
४--कालो यज्ञं समैरयद्देवेभ्यो भागमक्षितम् ।
काले गन्धर्वाप्सरसः काले लोकाः प्रतिष्ठिताः ॥

५--कालेयमङ्गिरा देवोऽथर्वा चाधितिष्ठितः ।
इमं च लोकं परमं च लोकं पुण्यांश्च लोकान् विधृतीश्चपुण्याः ।
सर्वांल्लोकनिभिजित्य ब्रह्मणा कालः स ईयते परमोनुदेवः ॥

These two hymns give a very good description of Kāla as the embodiment of Ṛta or the Principle of Beconming. The following points may be noted :--

(a) Kāla, described as a horse, with seven bridles, (saptaraśmih), having plenty of seed (53. v. 1, 2), the creator and preserver of all worlds of the creatures (53. vs. 4-7) of Ṛk, Yajus and yajña and of all what is gone and what is to be, seems to resemble Saṃvatsara, whose creation, as stated elsewhere[1], is limited in time and perishable, and the seasons have also been said to number seven.

(b) But, the un-aging Kāla (55 v. 1) the Lord of all, the father of prajā having within his fold the Jyeṣṭha, the Brahman, the Sat, urged by and born of him, and the God Parmeṣṭhin; the producer of the self-born Kaśyapa and the Tapas (53. vs 8-10); the first god (53, v. 1); controlling all other gods and even the highest Loka along with the Puṇya Lokas (54-5). The Kāla of this description presents a picture which is utterly foreign to the concept of Saṃvatsara For Brahman and Kaśyapa[2] are definitely above Dawning process of Saṃvatsara; and so are the Parmeṣṭhin and others, as indicated at a subsequent place.

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[1]—Author's Vaidika Darśana pp. 215 ff
[2]—AV. VIII. 9, 3, 7.

(c) Kāla is the highest Tejas, a father, yet a son of the Bhuvanas (worlds) which he preserves and circumambulates (53. v. 4). This evidently seems to suggest that as the highest Tejas, Kāla is the cause of all worlds, and in the physical world, he is represented by the sun, who preserves the worlds and goes round them.

(d) The Kāla carrying the seven wheels (sapta cakrān), thousand-eyed (53. V. 1-2 seems to correspond to the seven-wheeled, wisely seeing (Vicakṣaṇa) one which is above and different (anye upare) from the five-footed and twelve-faced Pitṛ, the purīṣin[1] . Thus there seems to be two distinct Temporal entities, the one including the other; the further differenciation of the two seems to be in that the former with seven wheels is said to have a Ṛta-wheel of twelve spokes revolving round the Dyaus, while the latter is described as having only five-spoked wheel revolving in the Bhuvanas[2] . The latter, it will be seen, is identical with Saṃvatsara who also, like it, has been described as five-footed and twelve-faced[3] .

The existence of a super-Saṃvatsara temporal scheme may also be concluded from the fact that Saṃvatsara is considered to be only one day of gods[4] ; thus when Saṃvatsara was called a temporal Entity, it meant the temporal entity of the mortal creation alone.

So the Ṛta or Becoming as embodied in the concept of Kāla has two stages, namely, Saṃvatsara and super-Saṃvatsara, and in all stages it makes all the activities, changes and Vikāras possible. Mṛta is a state where Ṛta is dorment (मृ , hence under the orbit of Kāla, whereas Amṛta (अ+मृत्) is above that state and hence beyond Kāla. Amṛta is neither Mṛta nor Ṛta and stands in clear contrast with Anṛta which is specially an anti—Ṛta activity.

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[1] —AV VIII. 9. 9, 12; RV 1, 164.

[2] —Ibid. 9, 9, 11-12; RV. 1, 164.

[3] —RV. 1, 164 5-12.

[4] -TB. 3, 99, 22, 1; TMB. 16, 6, 11.

89. **अयनम्**—Path, road; from ay 'to go' see 'Apāṃ ayanaṃ' cf also the follwing:– तदाहुः कस्मादयनानि गमनान्येव भवन्ति K. B. 6, 15.

90. **अयवाः** —The days of the either half - month; so named because while the two are distinct from each other, the both form the month and hence cannot be separated; derived from yu 'to separate with negative A; This phenomenon however gave rise to myths :—
योऽसुराणाम् (अर्धमासः) सोऽयवानहितेनाऽसुरा अयुवत Ś. B. 1, 7, 3, 25) अथोऽइतरथाहुः यएवदेवानम् आसीत्सोऽयवानह्तिमसुरः अयुवत Ś. B. 1, 7, 2, 26 cf also 8, 4, 2, 11; V. S. 14, 26.

91. **अयाट्**—Sacrificed, offered oblation to; worshipped; derived from 'Yaj' to sacrifice :—

विश्वान्देवानयाडिवेति सर्वान्देवान याक्षीदिहेवैतदाह Ś. B. 14, 2, 2, 76.

92. **अयास्यः** —(1) 'Food', so called for its being put in the mouth :—
सएषएवऽयास्यः (अन्नाद्यम्) आस्ये धीयते। तस्मादयास्यः यद्वेवा आस्ये रमते तस्माद्वेवाऽयास्यः J. up. B. 2, 11, 8.

(2) "The Prāṇa of the mouth", for it lives in the mouth :—
क्वनुसोऽभूयोनइत्थमसक्त त्यमास्येऽन्तरिति सोऽयास्यः Ś. B. 14, 4, 1, 9. The Ayāsya in this sense may be compared with the Ayāsya Prāṇa of the Brahāraṇyaka Upaniṣad (1, 3, 8 ff.) and मुख्यः of Chh. up. 1, 2, 7.

(3) The Prāṇa in general (cf. J. Up. B. 2, 11, 18; Bṛh. up. 1, 3, 19 etc); derived from Ayaṃ plus Ayāsyah (i. e. This of the mouth):-

ते अब्रुवन्नयं वाआस्य इति। यदब्रुवदयं वन आस्य इति तस्मादयमास्यः। अयमास्यो हवैनामैषः। तमयास्यइति परोक्षमाचक्षते (J.. up. B. 2, 8, 7). The reason why अयास्यः became the name of the Prāṇa in general may be same as that in case of Annam. (see Annaṃ) It might have been observed that life depended as much upon 'breath' as on food; therefore life could as well be 'osic' (from L. os 'mouth') as nasal (cf. Nāsikyaṃ Prāṇa Chh. up. 1, 2, 4, ff). But the food was the raison d' etre of the chief Prāṇa and could very well be named Ayāsya Prāṇa, or, as sometimes called, मुख्यः प्राणः

93. **अयास्य-आङ्गिरसः** –What is Ayāsya (pertaining to mouth) is the essence of all the limbs of the body (cf सोऽयास्य आङ्गिरसोऽङ्गानां हिरसः प्राणो वा अंगानां

हिरस्थः प्राणो हिवा अंगानां रसस्तस्माद्यस्मात्कस्माच्चांगात्प्राण उत्क्रामति तदेव तच्छुष्यत्येष हिवाअंगानां रसः Bṛh. up. 1, 3, 19; Ch. up. 1, 2, 7; 13 ff; A. V. 12, 5, 4, see also Añgiras)

94 **अरिष्टम्**—N. of a Sāman, so named for saving from ariṣam (an injury; a disease in anus):—

अनेन नारिषामेति तदरिष्टस्यारिष्टत्वम् T. M. B. 12, 5, 23.

95. **अर्कः** —The word Arka has been used in various senses, such as the sun, Agni, water, hymn, tree, food etc., it is derived from arc :—

नै वेह किंचनाऽग्र आसीत् । मृत्युनैवेदमावृतमासीदशनायथयाशनायाहि मृत्युस्त मनोऽकुरुतात्मन्वी स्यामिति सोऽर्चन्नचरत्तस्यार्चत आपोऽजायन्तार्चते वैमेकम भूदिति तदेवार्कस्यार्कत्वम् (Ś. B. 10, 6, 5, 1; Bṛh. up. 1-2)

The root arc is taken only to mean in the sense of worshipping (D. P. 1, 210; X- 266) and Post-vedic tradition derives the word in all its senses from arc 'to worship' :—

अर्को देवोभवति यदेनमर्चन्ति (अर्को मन्त्रो भवति यदनेनार्चन्तिअर्कः मन्त्रं भवत्यति भूतान्यर्को वृक्षो भवति संवृत्ता कटुकिम्ना Nir, 5, 1, 5 cf also nu. S. S. 3-40, कृदाधारणार्चेक चिभ्यः कः–अर्च्यत इति अर्कः आदित्यः । अर्कस्तवने इत्यस्यादिपचाद्यदिं अर्कः cf. also Sāyaṇa Ṛ. V. 3, 2, 15, 1, 1, 21, 2; A. V. 20, 12, 6; 1, 11, 1, and Ś Ś. S. 18, 15, 6, Nigh. 2-7; 2, 20 4, 2)

The root arc seems originally to have meant 'to heat, to burn, to shine', as it is still found in A. V. 2, 19, 3, अग्नेयत्तेऽर्चिस्तेन तं तेयम्तेऽशिंस्तेमतं प्रत्यर्चयोऽस्मान्द्वेष्टिचयंच द्विष्मः and in words अर्चिः 'a flame; ray of light; fire' (cf un.2, 107) Arcin 'shining, radiating' The word might have in the beginning represented the sound of the steel struck against flint for producing, fire and later the process itself, and then again the fire (cf अस्य (अग्नेः), एवैतानि (धर्मः अर्कः शुक्रः ज्योतिः सूर्यः) नामानि Ś. B. 9, 4, 2, 25; 9, 1, 1. 9; 2, 5, 1, 4; 10, 6, 2, 5, 10, 3, 4, 5) its brilliance heat etc., producd by that process. It may be the reason why the word is used to mean not only fire, the sun and the lustruous gods like Indra, Visṇu, Surya but also copper, a crystal; N. of a plant with reddish flower; the plant Calatropis Gigantea also having similar though bigger flowers, and eye (अर्कश्चक्षुरसावसौ सूर्यः T. B. 1, 1, 7, 2).

Provision of fire to the in-coming guest must have been a mark of great respect and hospitality in the home of Aryans which, wherever it might have been, seems to be very 'wintery' once, as the prayers like Jivema Śardah Śataṃ would show. Therefore the root arc, formerly used to denote the process of generating fire, its shining, its burning etc, might express the act of 'respecting, worshipping." A parallel example may be found from terms like "Hukkā pānī denā"; "Pān-tamākhu Denā" "Śarvata-pānī denā" etc. which now mean as much the act of showing respect as the original sense of supplying the guest with the aricles mentioned in these phrases.

Therefore arc meant 'to worship' and all the materials like food, water and song became arka. (T. M. B. 15, 3, 23; 5, 1, 9; 14, 11, 9; 15, 3, 34; G. B 2, 4, 2; Ś. B. 10, 6, 2, 6; 10, 5, 2;)

Besides feeding etc. worship, specially of deities involved singing lavish praises, so 'arc, would mean "to sing the praises". This sense would have been easily brought out, as the root arc might have originally imitated the sound of the iron struck against flint, and as this sound might sometimes be found even in burning fire whose flames are sometimes described as singing.

Now the evolution of अर्कः to mean "the Prāṇa, the Puruṣa; the supreme spirit" (Ś. B. 10, 4, 1, 2, 3; 10, 3, 4, 5, 10, 6, 2, 7; T. B. 3, 9, 21, 3;) is quite natural, for spirit is the light par excellence as shown elsewhere (see Agni) and Agni becomes the name of the supreme spirit (cf. सएषोऽग्निरर्को यत्पुरुषः वेत्थार्कमिति पुरुषं हैवतदुवाच। वेत्थार्कपर्णेऽइति कर्णौ हैव तदुवाच। वेत्थार्कं पुष्पेऽइत्यक्षिणी है व तदुवाच। वेत्थार्क कोश्यानिति नासिकै हैव तदुवाच। वेत्थार्कसमुद्गावित्योष्ठौ है व तदुवाच। वेत्थार्कधानाइति दन्तान्हैव तदुवाच। वेत्थार्काष्ठीलामिति जिह्वां हैव तदुचाच। येत्थार्कमूलमित्यन्नं हैव तदुवाच। (Ś. B. 10, 3, 4, 5 cf. Bṛh. up. 1, 2; Ś. B 10, 6, 5, 1)

96. **अर्किन्**—A worshipper, derived from arc 'to sing, to worship' (see अर्कः above):—

ता गायत्रेषु गायत अर्किणः (Ṛ. V. 1, 21, 2)
वसिष्ठासो अभ्यर्चन्ति अर्कैः (A. V. 20, 12, 6)
अर्कमर्चन्तु अर्किणः (A. V. 20, 12, 6)

97. **अर्क-पुष्पम्**—N. of a particular Sāman; so named for being supposed to secure Arka (food) with puṣpa (rasa) :—

अन्नं वै देवा अर्क इति वदन्ति रसमस्य पुष्पमिति सरसमेवान्नाद्यमवरुन्धेऽर्कपुष्पेण तुष्टुवानः T. M. B. 15, 3, 23. (see Arka)

98. **अर्क्यम्**—The piled up fire; the sun, the moon; derived from arc plus Kaṃ or Kyaṃ :—

अर्चते वै मे कमभूदिति तदेवार्क्यस्यार्कत्वम् Ś. B 10, 6, 5, 1 स एष एवार्कः। यमेतमत्राग्निमाहरन्ति तस्यैतदन्नं क्यं योऽयमग्निश्चितस्तदर्क्यं यजुष्टः Ś. B. 10, 4, 1, 4 तस्य (अर्कस्य) एतदन्नं क्यमेष चन्द्रमास्तदर्क्यं यजुष्टः Ś B. 10, 4, 1, 22.

99. **अर्चिः** —Flame of fire, derived from arc 'to burn, to shine, to heat' :—

अग्नेयत् तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान् द्वेष्टि यं वयं द्विष्मः (A. V. 2, 19, 3) cf Ś. B 6, 2, 1, 32; V. S. 27, 11; Ś. B 6, 4, 1, 2; cf. Sāyana who takes pratyarc to mean 'Diptobhava' and explains the innovation, as he would call it, by his favourite formula Dhātunāṃ anekārthatvāt (ibid)(For arc 'to burn, to heat, to shine see अर्क:)

100. **अर्द्धर्चः** —(1) Hemi-stitch; derived from ardh plus arc (to worship) (2) the deity worshipped with it :—

एष वा अर्धर्च एव ह्येभ्यः सर्वेभ्योऽर्धेभ्यो ऽर्चत । स एदेभ्यः सर्वेभ्योऽर्धेभ्योऽर्चत चस्त स्मादधर्च इत्याचक्षते A.A. 2, 10 Cf. G. B. 2, 5, 10)

101. **अर्यमन्**—N. of a god; meaning 'the giver', derived probably from Arya :—

अर्यमेतिनमाहुर्यो ददाति T. B. 1, 1, 2, 4.

The etymology suggested in this passage seems to correspond to that given by Un. 1, 156 i. e. from arya with the suffix Kanin. The word Arya has possibly been derived from Rā 'to give' (see V. stu. pp. 72-97) and is the cognate of the words like rayi "wealth", arāti "enemy" aryā "a mistress; a woman of the Vaiśya class;" Aryāṇī "the wife of a Vaiśya." Therefore Aryaman also would ultimately come from rā 'to give' and correspond to a bountiful god (T. B, 3, 1, 4, 9; Ś. B. 5, 4, 1, 12 etc.).

102 **अर्वा**—Horse; derived from Aru which is again derived from Ar 'to go' :—

कच्छ्वयदरुरासीद तस्मादर्वा नाम T. B. 3, 9, 21, 2.

The word Aru can either be desived from Ar 'to go' meaning thereby 'fast-going' or from Ru with negative A, meaning thereby "unhurt, uninjured." In both the cases the details given in the passage can suit, for it is quite natural to say for a horse to become Aru i. e. fast-going or uninjured after making it wax or swell by not castrating it. So Arvan meaning fast - going or uninjured horse would correspond to H. D. Āru or Aṛuā meaning an 'uncastrated horse or bull."

103. **अलम्मः**—N. of a Sāman, so named because of its association with the word 'alaṃ' :—

तमूत्रब्रुवन् कोन्वयं कस्मा अलमित्यलन्नु वै मह्यमिति T. B. 13, 10, 8.

104. **अवकाः**—Water, so named for flowing down-ward from Arvāk (downward) plus Kaṃ (water)-

अथ (आप:) यदब्रुवन्नर्वाङ्नः कमगादिति ता अवाक्का अभर्वन्नवाक्काहवै अवका इत्याचक्षते परोक्षम् Ś. B. 9, 1, 2, 22 cf 9, 1, 2, 24; 7, 5, 11; 8, 3, 2, 5, 6.

105. **अवदानम्**—The act by which one is relieved of some debt, censure or sin; derived from the root vad' to speak, to censure' with the negative particle a (cf. the words like Avadyaṃ etc) :-

सयेन देवेभ्य ऋणं जायते। तदेनांस्तदवदयते यद्यजतेऽथयदग्नौ जुहोति तदेनांस्तद वदयते तस्माद्यत्किञ्चाग्नौजुह्वतितदवदानं नाम Ś. B. 1, 7, 2, 6.

106. **अवभृथः**—1. Bathing at the end of a principal sacrifice 2 The end of a principal sacrifice. 3 The water of such bathing; derived from (a) Abhi plus ava plus hṛ or (b) Ap plus āvartah :—

(1) तद्यदपोऽभ्यवहरन्ति तस्मादवभृथः Ś. B. 4, 4, 5, 1.

(b) योहवाऽअयमपामावर्त्तः सहावभृथः Ś. B. 12, 9, 2, 4, cf Ś. B 4, 4, 5, 10; T. B. 2, 1, 5, 2, for the different senses of the word given above.

107. **अवरोधाः**—The hanging offshoots of a banian tree, derived from avāk plus rudh :—

अवाङ्कैत्तोऽवरोधा अभवन्नथ य ऊर्ध्वस्तान् फलानि A B. 7, 31.

The word may probably be derived from ava plus rudh;though Ava itself may be a short form of Avāk

108. **अविः** —Earth, the sustainer; derived from av ' to protect, sustain. ' :

इयं (पृथिवी) वाऽअविरियं हीमाः सर्वाः प्रजा अवति Ś B. 6, 1, 2, 33, 6. 2, 3, 4, cf. un. S. S. 3-152 (अवितॄस्तॄतन्त्रिभ्क): where commentator takes the word to mean ' light ' or a woman in monthly course and derived it as follows :—

अवतीति अवीः प्रकाशः । अवति रक्षत्यात्मनं परपुरुषादिभ्यः इति अविः रजस्वला ।

109 **अव्ययम्**—Indeclinable; from ī 'to go with the prefixes A and Vi:—

सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तीषु वचनेषु च सर्वेषु यन्न व्येति तदव्ययम्

In other senses (i. e. imperishable. 2. N. of Vishṇu, of Shiva 3 a member of an organized body 4. Brahma) also, the same etymology can work, as the underlying idea behind all these is that of changelessness.

110. **अशस्त**—Un-uttered; a blasphemy; a forbidden topic derived from Śas 'to say' :—

परोपेड्मिनस्यापं किमशस्त निशंसति A B. 6, 45, 1 cf. Whitney; Sāyaṇa.

111. **अशीतिः** —1. food, nutrition; from aś 'to eat' 2. hence also the food as representing the matter (see Annaṃ) in which all the Nāma-rupa is clothed; derived from Aś 'to eat' pervade' :—

तस्याग्निरर्कोऽह्नमशीतयोऽन्नेन हीदं सर्वमश्नुते A. A. 1, 2, ff; Ś.B. 8, 5, 2, 17; 9, 1, 1, 21.

112 **अश्मा**—A cloud, supposed to be a variant of Aśru 'tears' :—

यदश्रु संक्षरितमासीत् सोऽश्माप्रश्निरभवदश्रु है वैतमश्मेत्याचक्षते परोक्षं परोक्षकामाहि हि देवाः । Ś. B. 6, 1, 2, 3. see O N. T 1-10

Although from the anthropomorphic view-point it would appear reasonable to regard rain as analogous to human tears, phonetically it may not suit to regard Aśman as the variant of Aśru Therefore, more correct thing would be to accept the etymology given by N. T. :—

" अशू व्याप्तौ (स्वा० आ०) ' अश् भोजने' (प०) अशिशकिन्यांछन्दसि (304, 144) इति मनिन् अश्न इत्यनेन समानर्थः " अपाबृषो दुरो अश्म व्रजानाम इति मेघस्य ।

113. **अश्वः** —1. Horse, the great eater, from Aś 'to eat' तस्मादश्वः पशूनाम् शिष्टः Ś. B. 13, 1, 2, 7, cf T. B. 3, 8, 7, 1;

2. Horse, the swift-goer, from āśu 'swift quick' itself derived from aś 'to pervade' :—अश्वः पशूनामाशुः सार सारितमः T. B. 3, 8, 7, 2. तस्मात् आशुरश्वोऽजायत T. B. 3, 8, 13, 2, cf. A. B. 5, 1;

3. A particular aspect of the Supreme Self as the creator; from Śvi 'to wax, expand, swell' :—

सोऽकामयत भूयसा यज्ञेन भूयो यजेयेति सोअश्राम्यत्सतपोऽतत्पत तस्यश्रान्तस्य तप्तस्ययशोवीर्यमुदक्रामत् प्राणा वै यशो वीर्यं तत्प्राणेषूत्क्रांन्तेषु शरीरं श्वयितुमध्रियत् तस्य शरीरं एव मन आसीत् ।·········ततो अश्वः समभवत् । Bṛh. up. 1, 2, 6, 7.

This very fact is responsible for mythological accounts of the sun-horse born from the swelling of the eye of Prajāpati (Ś. B. 13, 3, 1, 1, T. B. 1, 1, 5, 4; T. M. B. 21, 4, 2; Ś. B. 7, 5, 2, 6;) or Varuṇa (Ś B. 4, 2, 1, 11)

4. The sun-horse, as evolved from the Aśrū (tears) of Prajāpaṭi :—अथ यदश्रु संक्षरितमासीत्सोऽश्रुर्हवैतमश्व इत्याचक्षते परोऽक्षम् Ś. B. 6, 1, 1, 11.

The post-vedic tradition derives the word from 1. aś 'to eat' 2. aś 'to pervade, to traverse, 3. Āśu 'swift' :—

यः कश्चाध्वानमश्नुवीताश्वः स वचनीयः Nīr. 1, 4, 1.
अश्वः कस्मात् ? अश्नुतेऽध्वानं महाशनो भवतीति वा Nīr. 2, 7, 5

अशप्रुषि लटि कणि खटि विशिभ्यः क्वन्-अश्नुत गन्तव्यमाशु व्याप्नोतीति अश्वः वाजी Uu. S. Ś. 1, 1, 37 cf also N. T. Durga, S K and Dy. on Nīr.

Of all these derivations, 1 and 2, deriving the word from aś 'to eat' and aś 'to pervade' seem quite natural. The other two that connect the word with the swelling of the eye, or with Aśru 'the tear' probably came into existence, when the sacrificial-horse identical with the sun-horse (T. B. 3, 9, 23, 2, Ś. B. 7, 3, 2, 10; 2, 6, 3, 9; 3, 6, 2. 5, K. B. 30, 6, 15, 4, T. M. B 16, 12, 4; 3, 9. 21, 3) became, on the analogy of the sun, the eye of the Supreme Spirit. Therefore the fusion of these etymologies into the former natural ones could be possible only because of the said beliefs associated with the horse.

114. **अश्वत्थः** —1. A name of the abode of the sun-horse 2. A name of the sacred fig tree,derived from Aśva plus sthā (to stay); प्रजापतिर्देवेभ्यो निलाय अश्वरूपं कृत्वासौऽश्वत्थे संवत्सरमतिष्ठत् : तदश्वत्थस्याश्वत्थत्वम् T. B. 3, 8, 13, 12; Ś. B. 12, 7, 1, 9.

Originally Aśvattha seems to have meant the place where a horse is kept. With the sun-horse as the horse of Prajāpati or as the disguised Prajāpati himself or the divine horse (Ś. B. 6,5,3,9;13, 1,1, 1; T B. 1, 1, 5, 5; 3, 2, 2,1; 3, 8, 22, 3; 3, 9,16, 1; G. B. 2, 3, 19; A. B. 6, 35; Ś. B. 2, 6, 3, 9 etc.), it was found that it formed the part of a network of luminaries which appeared to have their root in the sky and shoot out their rays like the branches of a tree towards the world below. This is what has been pointed out elsewhere[1] as the tree Ash ayagadrassil, the abode of the sun and the moon,and the Pasture-ground of the stars, comparable to the Naicāśākhaṃ and Varuṇa's tree and resembling Gaokerena, the tree of white Haoma (see P. O. pp. 29-40 ff)—

The comparison of Aśvattha with the Norse Yaggdrasil and Vedic Naichaśākhaṃ etc. would seem to be more probable,if it is borne in mind that Aśvattha is also said to have its roots above and branches shooting downwards (ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थ सनातनः Kath. cf. B. G. 15, 1).

Probably the fig tree with its thick branches beset with the clusters of figs would have been thought to resemble that divine tree with myriad of stars grazing in the sky.

115. **अश्वमेधः** –The universal spirit; the Saguṇa Prajāpati (Bṛh. up. 1, 2, 7; Ś B. 10, 6, 56, 7; 13; 13, 4, 1 15; G. B. 1, 1, 5, 8) derived from śvi 'to wax, swell' and Medha from Medh :—

सोऽश्राम्यत्स तपोऽतप्यत तस्य श्रान्तस्य तप्तस्य यशोवीर्यमुदक्रामत्प्राणा वै यशो वीर्यं तत्प्राणेषूत्क्रांतेषु शरीरं श्वयितुमध्रियत तस्य शरीरं एव मन आसीत्। सोऽकामयत मेध्यं मऽइदंस्यादात्मन्व्यनेन स्यामिति। ततोऽश्वः समभवद्यदश्व यत्तान्मेध्यमभूदिति तदेवाश्वमेधत्वम्। (Bṛh. up. 1, 2, 6-7; Ś. B. 10, 6, 5, 6-7)

1—वैदिक दर्शन, pp. 127-128, 201.

Originally the word seems to have been the name of the horse-sacrifice in which the Aśva (Ś. B. 11, 2, 5, 5; T. B. 3, 9, 22, 3 Ś. B 13, 3, 1, 1, T. M. B. 21, 4, 2, S. B. 13, 5, 2, 2 etc.) was taken round. Later on, like so many other sacrificial terms, it was taken into philosophy. The evolution is quite natural. As Frazer pointed out, the horse-sacrifice was probably started after the symbolism of the yearly circuit of the sun-horse. Therefore the sun could be called the Medhya Aśva, the sacrificable horse (cf. medhya in the passage op. cit.) and then Aśva-medhya would be identified with the current word Aśvamedha. Thus Aśva-medha was often taken to mean the sun (Ś. B. 9, 4, 2, 18; 13, 5, 15; 10, 6, 5, 8 etc.) Another notable point in the Aśvamedha ritual is that it seems to represent what is known as fertility magic as suggested by the Brahmodaya (Pururvas-Urvaśī hymn Ṛ. V. X. 95) that takes place between the queen and the Hotṛ Priest. Śatapatha Brāhmaṇa 13, 5, 2, 2, clearly seems to suggest the use of the sacrificial horse as an emblem of fertility and regard the bull and the horse equally representative of the fertility (निरायत्याश्वस्यशिश्नं महिष्युपस्थे निधत्ते वृषा बाजीरेतोधा रेतोदधात्वित) There is, therefore, no wonder that in Iran the sacrifice of Primaeval Bull, and in India, the sacrifice of the Prlmaeval Horse (G.B 1, 5, 8 A. V. 13, 1, Bṛh. 1, 1, 1 etc) like that of the Puruṣa should be regarded as capable of producing the whole creation. This idea of fertility combined with the conception of the sun as the prototype of the sacrificial horse would have, therefore, led to the identification of the Aśva-medha with the Creative Brahman; the Saguṇa form of Prajāpati, the Great Light. This is the stage which we have identified* with the Vāmadeva coming out of the womb and manifesting himself into the form of manifold gods; with the Śyena escaping with Soma from the hundred-fold iron citadel; with the Vṛtra slaughtered to release ths waters and with similar other things in the Nigaṃa and Āgama literature. Vāmadeva Brahman is said to manifest itself into manifold creation of gods, Ṛṣis etc. (ब्रह्म वा इदमग्र आसीत्तदात्मामेवा वेदहं ब्रह्मांस्मीति तस्मात्तत्सर्वमभवत् तद्यो देवानां प्रत्यबुध्यत सएव तदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्पश्यन्नृपिर्वामदेवः प्रतिपेदेऽहं

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* वैदिक-दर्शन pp. 77-78; 142-144; 189-190.

मनुरभवं सूर्यश्चेति) In the same way all the gods and other creations are said to have come into existence, after the Aśva-medha (Ś. B. 13, 1, 2, 10 cf. also Bṛh. 1, 1, 1 where the same thing seems to be implicit: ॐ उषा वा अश्वस्य मेध्यस्य शिरः सूर्यश्चक्षुर्वातः प्राणो व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य द्यौपृष्ठमन्तरिक्षमुदरं पृथिवीपाजस्यम् । दिशः पार्श्वे अवान्तर दिशः पर्शवः ऋतवोऽङ्गानि मासाश्चपर्वाण्यहोरात्राणि प्रतिष्ठा नक्षत्राणि अस्थीनि नभो मांसानि । ऊवध्यं सिकताः सिन्धवो गुदा यकृच्च क्लोमानश्च पर्वता ओषधयंश्च वनस्पतयश्चलोमानि उद्यनपूर्वोर्धो निम्लोचञ्जघनाधस्तद्विजृम्भत यद्विद्योतते यद्वि धूनुतेतत्सानयति यन्मेहति तद्वर्षति वागेवास्य वाक्)

Aśva-medha often occurs in a dual compound with Arka; and Bṛh. Up. following the passage quoted above clearly says that two are in reality one and the same Devatā and suggests that Ark is the grosser form of the same reality and that the former stands in same relation to the other as Agni to the sun :—

एष ह वा अश्वमेधो य एष तपति तस्य संवत्सर आत्माऽयमग्निरर्कस्तस्येमें लोकाआत्मा नस्तावेतावर्कश्वमेधौ सो पुनरेकैव देवता भवति मृत्यरेवापपुंनर्मृत्यु जयति, नैनं मृत्युराप्नोति मृत्युरस्यात्मा भवति एतासां देवतानामेको भवति । Bṛh. up. 1, 3, 7, cf also T. B. 3, 9, 21, 3; 3, 9, 19, 3; A. V. 11, 7, 7;) —Thus one probably represents the manifested aspect (cf. ayam Agni Arkah tasyaime lokāh; cf. also the creation of Ark Bṛh up. 1, 2) of the reality and the other the creation into dissolution state (cf. Saṃvatrasa, as its Ātman).

116 **अषाढा**—1. N. of one of the bricks used in building the sacrificial altar; lit. enduring, facing; so called for it was probably supposed to enable the sacrificer to face and conquer and kill his enemy (cf. the case of gods in the passage). derived from Sah 'to endure, to face, kill (cf Sah marṣane I. 905; X. 267) :—

तां (इष्टकां)उपधायासुरान्त्सपत्नान् भ्रातृव्यानस्मात्सर्वस्मादसहन्ततस्मादषाढा Ś. B. 7, 4, 2, 33)

Obviously the word originally would have been Āṣādā, with long Ā before the root Sah.

2. Speech, from the same root :—वाग्वा अषाढा वाचैव द्विषन्तं भ्रातृव्य मस्मात्सर्वस्मात्सहते Ś.B. 6, 3, 2, 3, 34 cf Ś B, 6, 5, 3, 4; 7, 5, 1, 7; 8, 5, 4, 1.

3. The earth ; for it bears all upon itself ; from Sah ' to bear':- (इयं (पृथिवी) वा ऽषाढाŚ. B. 6, 5, 3, 1; 7, 4, 2, 32; 8, 5, 4, 2.

4. Prāṇas, as they bear the body :—तऽएते सर्वे प्राणा यदषाढा Ś. B. 7, 4, 2, 36.

117. **अष्टाः**–N. of a particular set of Ṛks; so called for their supposed capacity to give food; from aś 'to eat' (S. S. Sapyaśuphyāṃ tut ca of K. A. 1, 4; K. B. 3, 8, 9, 4) यदष्टाभिः (ऋग्भिः) अवारून्धताष्टाभिराश्नुवत तदाष्टा नामष्टत्वत् A. B. 5, 12.

118. **असत्**—See 'sat'.

119. **असु**—तस्या एतस्यै वाचः प्राणाएवाऽसुः । एषुहीदं सर्वमसूतेऽति G up. B 1, 40, 7, cf. Ś. B. 6, 6, 2, 6.

120. **असुरम्**—mind, derived from Asu plus Ram मनोवा असुरम् । तद्धय्सुषुरमवे J up. 3, 35, 3,

121. **असुरः** —1. A demon, so called for being born from Asu, the bad part of Prajāpati :—

प्रजापतिरकामयत प्रजायेयेति । स तपोऽतप्यत । सोऽन्तर्वानभवत् सविजायमानो गर्भेणातास्यत् । तस्यासुरेवाजीनत् । तेनाऽसुनाऽसुरानसृजत । तदसुणामसुरत्वम् T. B. 2, 3, 8, 31-32. Cf Nīr. 3, 2, 2 सोदेवानसृजत तत्सुराणां सुरत्वं असोरनसृजततदसुराणाम सुरत्वम् Cf. also the commentator according to whom su means 'praśasta' and asu 'a-praśasta' see Ś. B. 11, 6, 7-8; T. B 2, 2, 9, 5-8 where Prajāpati is said to have created Asuras from His lower parts.

2. Demon; literally 'non-solar, dark, nocturnal; thus Asura being originally A-surya Non-solar); दिवा देवानसृजत नक्तमसुरान् यार्द्दवादेवान सृजततद्देवानां देवत्वंयदसूर्य्यंतदसुराणाम सुरत्वम् S. V. B. 4, 1.

Here it may be pointed out that, in the Brāhmaṇas, Asuras are very much associated with night and darkness (see. A B. 4, 5; G. B. 2, 5, 1; Ś. B 1, 7, 2, 22; 2, 4 3, 2-3; T. M. B. 8, 3, 3, J. T. B. 331 etc)

3. Demon, 'possessing asu (māyā) or Prāṇa' :—cf. आसुरी माया स्वधया कृतासीति प्राणोवा असुस्तस्यैषामाया स्वधयां कृता Ś B. 6, 6) 2, 6).

Post-Vedic Tradition.

Nir. 3, 2, 2, derives the word from 1. अ (not) plus सु (well) plus raṃ 2. As 'to throw' 3. Asu 'prāṇa' 4. As 'to be quick' 5. Asu 'inferior or lower part:असुरता स्थानेष्वस्तास्थानेभ्यइति वाऽपि वासुरिति प्राण नामास्वः शरीरे भवति तेनातद्वन्त सोर्देवानसृजत तत्सुराणां सुरत्वं असोरसुरानसृजततदसुराणामसुरत्वम् ।

Un. S. S. 1-41 derives the word from As 'to hurl'. Commenting on Un. S. असेरुन् the commentator remarks असिद्धेपणे अस्मादुरन् प्रत्ययोभवति। उरचि प्रकृते उरन्वचनमाद्यु दात्तार्थम् । अस्यतीति असुरः दानवः The Rāmāyaṇa gives the following explanation of the word :-सुराप्रतिग्रहाद्देवाः सुरा इत्यभिविश्रुताः । अप्रतिग्रहणात्तस्या दैतेयाश्चासुरास्तथा ।

Criticism.

Before giving a criticism of the above etymologies, it must be borne in mind that the word Asura has also been used in the sense of 'a god.' Thus not only Varuṇa is definitely called Asura, but the other gods including Agni are also given the same designation.

Agni is Asura Samrāj (Ṛ. V. 7, 6, 1), the Asura of the wise (vipaścitāṃ III. 3, 4,) or simply Asura. Agni is also said to have been born from the belly of the Asura (Ṛ. V. III. 29, 4).

The word Asura in this sense may be compared with Aesir of the Norse Mythology. Aesir, like Indian Ādityas are twelve in number and are Gods i. e.

> The Aesir met
> on Ida's plain,
> altars and temples
> upraised high,
> furnaces constructed
> forged precious things
> fashioned tongs,
> and fabricated tools.
>
> (5 Valupśa, Str. 7, 6)

Aesir are so called for their possessing Asa might with which the demons of darkness and frost are destroyed. Odin, the sky-god boasts of His asa might before the giant :—

Or again, wax not. Weimmer
Since to wade I desire
To the realm of the giants
Knew, if thou waxest
Then waxest my asa-might
As high as the heavens.

(See H. A Guerber, N. M. 8)

Thor also speaks of his Asa power which hs uses against the giants :—

Once I employed asa-might
In the realm of giants,
When tne Giop and Griep
Gerrod's daughters wanted to
lift me to heavens
(quoted from the same source).

Besides these associations, Asa is also the name of a god, once identified with Odin[1] ,the sky-god and with Balder the Sun-god[2] .

The Norwagean Asa may be compared with Avestan Asha, a divine power which has been often philologically compared with Greek Astu, Hestia[3] and Vedic Ṛta—the terms that also like the Asa of Norsemen seem to have been originally used for light and fire[4] .

Iranian Ahura may well be compared with Aesir of Norsemen, both being gods, possessed of Asha-or Asa-might.

Assyrian Assur can also be cognated with Ahur, Asur or Aesir. There it occurs as synonym of a lord earthly or heavenly. 'The Annals of Assyrian Kings' often speak of the Assur as 'the son of Shamash (the sun)' and 'the sun of great heaven.'

1—H. A. Guerber : Myth N. V. pp. 15-16

2—Ibid, 192.

3—Preller . Introduction to Greek and Latin Etymology, p. 77.

4—Cox; M A. N. 425; Greech Gramm. 4, p 52.

From the above philological evidence, it may be found reasonable to conclude that Asa, Asha or Astu as also Asur, Assur, Aesir and Ahura like Deva, Dyau etc. from Dyu 'to shine' might originally have been derived from the root As 'to shine' (cf. D. P. 1, 934)[1] Thus Asuras were as much originally 'shining ones' as Devas.

But, what made Asura mean a demon associated with darkness?

Here lies the scope for the Brāhmaṇic etymology that takes Asura as the variant of Asurya (lit. sunless). It may be recalled that the term Asurya is always used as an epithet for things, ungodly (cf. Asuryā Nāma te lokāh cte), dark dismal and demonic. Moreover Sura is a variant for Surya as the word Asura (cf. Ṛ. V. 3, 13; 8, 10, 4 etc.) is of Asurya meaning "Devoid of worship; ungodly" (cf. Sāyaṇa cf. Old; Lud; B. R'L. III. 235).

Asurya or Asura might have, therefore, been the name of the ungodly, the demonic, the unworshipping, and the darkling.

Even then, the term Asurya or Asura in itself might not have been sufficient to attract and absorb the word Asura meaning 'god', had something not happened to darken and demonize Asura, "the shining" and thus reduce it to the level of 'Asurya or Asura', the dark and demonic This something might be the hisorical fight waged between the Asuras and Devas. Probably there were two Aryan settlements, one separated from the other quite early in history, when perhapa the word 'Asura, Aesir, Ahura Assur' was more commonly used for gods. After the period of separtion during which they seem to have more commonly used the word 'Deva' for their gods, the other group might have come into contact with first group and fought bitterly for economic reasons. The hatred and animosity thus engendered between the two groups must have been sufficient to enable the Deva-group to call the Asura-group and their Asuras (gode) as Asurya or Asura. Thus Asurya or Asura meaning 'demonic' and Unworshipping and darkling became inentical with Asura which to the other group meant 'as before the shining one', but which

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1—Preller; op. cit.; Cox; 425 etc.

the Deva-group might have slowly left because of its contemptuous identification.

This hypothesis[1] may find support in the fact that Avestan Deva, per. Deva; Ass. Devu, Eng. Devil, L. Diabolus, Gr. diabolos; A. S. deoful, Fr. diable; It. diavols, sp. diable mean devil and point to the reciprocity of inimical condemnation. What may be more indicative of this revengeful spirit is the inclusion of the Aryan gods like Indra in the list of Iranian Devas (evil spirits or devils).

So, this is how probably Asurya and Asura became one. When once this identity was established, it was easy for other words phonetically resembling Asurya epithet of demons or Asuras to be merged into one and for the derivations being concocted in support there of.

123. **अस्नीवयः** — अन्नमसीवयस्तद्यदेषु लोकेस्वन्नं तदस्नीवयोऽथो यदेभ्यो लोकेभ्योऽन्नं स्रवति तदस्नीवयः Ś. B, 8, 3, 3, 5 cf. V. S. 14, 18.

123. **अहङ्कारः** —Ego, I-ness from ahaṃ (I) plus Kṛ. (to do) अहङ्कार आहंकर्तव्यम् Pr. up. 4. 8. The word Ahaṃ and its equivalents in other languages e. g. E. I.; Ger. ich, M. E. ich; A. S. ic; Ice; ek; Lega seem to point to the inward psychological motion as you, thou, Fr. du, A. S. dew; E. ye, sams. tvaṃ etc. indicate outward psychological motion. Ahaṃkāra is the act of pointing one's own ahaṃ (self).

124. **अहिः** —Snake, derived probably from hī 'to go' with negative prefix A; thus meaning not-going but creeping :—अथ यः पात्समभवत्तस्मादहिः Ś. B. 1, 5, 2, 9. Cf. Sāyaṇ. अपाः: सन् सम्भूतः तस्मात् सर्पणसाम्यात् "अहिं"

According to Nighantu, the word means mid-region, water and the cloud, and the commentators have derived the word variously from ī 'to go', Ah 'to pervade', Han 'to kill' with Ā (cf. N. T. pp. 69-70; Mādhava D. V. S. K. on Ṛ. V. 1, 2, 38, 1) cf. also Nīr. 2, 5, 3 अयंनात् अन्तरिक्षेऽयसपीतरोऽरिरेतस्मादेन । निर्हंसितोपसर्ग आ हन्तीति and un. S S. 4-147.

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[1] —This, however would suggest India to be the original home of Aryans, as it is only in later Vedic literature that we find a reference to the bitter hatred between Devas and Asuras

आङि श्रिहनिभ्यां ह्रस्वश्च । 'श्रियसेवायाम्' हन् हिंसागत्योआङ्युपपदेश्रिहनिभ्यः इण प्रत्ययोडितभवति, आङो ह्रस्वश्च ······ आ हन्तीति अहिः ॥

125. **अहीनम्**—N. of a sacrifice, it is named so, because nothing is believed to be lost during the days of the sacaifice :-अहीनानिहवा एतान्यहानिनह्येषु किंचन हीयते A. B. 6, 18. cf. also T. B. 3, 12, 57 सर्वान् लोकान् अहीनेन (अभिजयति)

126. **आकाशम्**—1. The sun, derived from Kāś with Ā :—स यस्म आकाश आदित्य एवसएतस्मिन् ह्युदिते सर्वमिदमाकाशते J. up. B. 1, 7, 3, 2.

2. Indra य यस्य आकाश इन्द्र एव सः cf. j. up. B. 1, 28, 2; 1, 32, also ch, up. 8, 1, 1, ff.

3. Luminous sphere or as elsewhere called the electro-sphere which has within itsalf everything including Agni, Vāyu, the sun, the moon, stars and everything that is there and that is not :-सत्र यावद्यावन्वा अयमाकाशः अस्मिन् द्यावापृथिवी उभौ विद्युन्नक्षत्राणि यच्चास्येरास्ति यच्चनास्ति सर्वं तदस्समाहितं ।

It is this Ākāśa, identical with Dyau whieh is the cause of sound (see part I) cf. N. T. on Nigh 1-3, अकाशं आङ्पूर्वात् काशृ दीप्तौ इत्यस्मात् पुंसि संज्ञायांघः प्रायेण (3, 3, 118) इति घ प्रत्ययः । आ समन्तात् काशन्ते दीप्यन्ते सूर्यादयोऽत्र । यद्वानञ्पूर्वात काशेः पचाद्यचः (3, 1, 134) नजश् छन्दसो (37, 3 134) दीर्घः नकाशते, पृथिव्यादिवत् अप्रत्यक्षत्वात । तथाचश्रुतिः —"तिस्नोयही रूपरात स्थुरत्थोगुहन्देनिहिते बृश्र्यैका" ॥

127. **आकूपारम्**—N. of a Sāman, so named after its author Akupāra :—यदकूपारः कश्यपोऽपश्यत् तस्मादकूपारमित्रमित्याख्यायते J B. 210; T. M. B. 15, 5, 30; 9, 2, 14

128. **आक्षारम्**—N of a Sāman, from Kṣar 'to sprinkle', so named because it was associated with some sort of sprinkling : एभ्योवैलोकेभ्यो रसोऽपाक्रामत्तं प्रजापतिराक्षरेणाऽक्षार यद्यदाक्षारयत्तदाक्षारस्याऽक्षारत्वम् T. M. B. 11, 6, 10; 11; 11, 5, 9.

129. **आग्नीध्रः**—The place where the sacrificial or sacred fire is kindled, derived from Agni plus Dhṛ 'to hold, contain :—आग्नीध्रे ह्यधारयंत यदाग्नीध्रेऽधारयन्त तदाग्नीध्रस्याग्नीध्रत्वम् A. B. 2, 36, 10, 4; G. B. 2, 19;

130. **आग्नीध्रम्**—(see Āgnīdhrah)

131. **आग्रायणः** — 1. Name of a graha, from Agraṃ (first, beginning):- यांवाऽअमूं ग्रावाणमाददानो वाचं यच्छत्यत्रवैसाग्रेऽवदत्तद्यत्सात्राग्रेऽवदत्तास्मादाग्रयणो नाम Ś-B. 4, 2, 2, 6; T. S. 6, 4, 11, 2.

2. Ātman (Ś. B. 4, 4, 1, 5; 4, 2, 2, 5; 4, 5, 4, 6) symbolysed by the graha.

132. **आग्रायणम्**--The first oblation of the Agniṣṭoma sacrifice :—अग्रच मिवहीदम् (आग्रयणारव्यं हविः) Ś. B. 2, 4, 3, 13; 2, 4, 3, 11; K. B. 4, 12; G. B 2. 1, 17.

133. **आग्लागृधः** —A Brāhmaṇa who sings and dances; from āglā, a musical instrument :—आग्लैकारुविदानामतंवा एतमाग्लाहतंगृधइत्याचक्षतेपरोक्षेण परोक्षप्रियइव हिदेवा भवन्तिप्रत्यक्षद्विषःयएषब्राह्मणोगायनो नर्तनोवाभवतितमाग्लागृध इत्याचक्षते G. B. 2, 21.

This passage derives the word Āglāgṛdha from Āglā plus hatah, while it would be better to have it as Āglā plus gṛdhah, gṛdh meaning to long for, (Gṛdh abhikāṇkṣāyāṃ D. P. IV. 136)

134. **आङ्गिरसः** -Prāṇa, the essence (rasa) of the limbs (añgāni) or the giver of the sap to all the limbs :—स एष एवाऽऽङ्गिरसः अतोहीमान्यंगानि रसं लभन्ते । तस्मादांगिरसः । यद्ध वैषाङ्गानां रसस्तस्माद्ध वाऽङ्गिरसः J. up. B. 2, 11, 9; Ś. B. 14, 4, 1, 21; 14, 4, 1, 9.

(See also Añgiras for details)

135. **आङ्गिरसम्**—N. of a Sāman, so named after the name of its author Añgiras (see Añgiras T. M. 12, 9, 18).

135. **आङ्गिरसोवेदः** —N. of Atharva-veda, named after Angirasa :— तानंगिरस ऋषीनांगिरसांश्चार्षेयानभ्यश्राम्यदभ्यपतपत्समतपत्तेभ्यः श्रान्तेभ्यस्तप्तेभ्यः सन्तप्तेभ्यः सन्तप्तेभ्योयान् मन्त्रानपश्यत्स आंगेरश्यत्स आंगिरसोवे ऽभवत् G. B 1, 1, 8.

137. **आचमनम्**—Water, from cam 'to take, drink, (D. P. 1, 498) :— तद्यथा भोक्ष्यमाणोऽपएव प्रथममाचामयेदप उपरिष्टात् G. B. 2, 2, 9-

138. **आजिगम्**—N of a Sāman, so named for its association with victory :—आजिगभवत्याजिजित्यायै T. M. B. 15, 9, 6.

139. **आज्यम्**—lustre (T. M. B. 12, 10, 18; 1, 7, 3, 4; 2, 1, 5, 5; 2, 7, 1, 4) clarified butter, from añj to anoint, to Shine :—महिष्यभ्यनक्ति, तेजोवा आज्यम् T. B. 3, 9, 4, 6.

140. **आज्य-धुरम्**—N. of a Sāman of Ajya-stotra; derived from ājya plus dhuraṃ, see, however the follwing (j. B. 10) देवासुरा संयुक्ता ज्योङ् न व्यजयन्त। तेषु असुरेषु इदंसर्वमासदि अद्य' कमेवाक्षरंदेवेषु आसीद वागेव। सोऽग्निरब्रवी दहवाइदमदर्शयथेदं ज्येष्यामि। तद्वै ब्रूहि इत्याब्रुवन्।सोऽब्रवीतद अक्षरेणैवेदं सर्वं संनिधाय धुराधुरं आसनामेति। तद्याज्याधुरां आज्यधुरत्वम्।

141. **आज्यानि**—1. N. of certain prayer-songs, named for their supposed virtue of gaining victory, derived from ji 'to win' :—

आज्येन वै देवाः सर्वान् कामानजयन्त सर्वममृतत्त्वम् K. B. 14, 1; A. B. 2, 36.

2. N. of prayers sung at the time of going to battle (Āji, battleground) :—

ते आजिमायन्यदाजिमायंस्तदाज्यानामाज्यत्वम् T. M. B. 7, 2, 1; 6, 2, 1.

142. **आतिथ्यम्**—Arrival of a guest, hospitality, from at 'to go' :—

सोमोवैराजा यजमानस्य गृहानागच्छति तस्माएतद्धविरातिथ्यंनिरूप्यते तदातिथ्यत्वम्।

This passage seems to imply the derivation of Ātithyaṃ from Atithi which is again derived from 'at' to go, just as in un. S. S. 4-2 cf. अतेरर्थिन् अलति सततंगच्छति अतिथिः आगन्तुः Brāhmaṇa by saying गृहाना गच्छति appears to derive the word from at (gaṃ) 'to go'.

143. **आत्म्याः**—Of theĀtman, from Ātman:—यदात्मभ्योऽजायन्त तदात्म्यानामात्मात्म्यत्वम् T. B 2, 8; 65-66,

144. **आथर्वणम्**—N. of a Sāman, named after its author, Atharvaṇ (see Atharvaṇa and also T. M. B. 8‘ 2, 5; 12, 9, 8; 12, 9, 12; 15, 10, 12.)

145. **आदित्यः**—1. A god, who takes away the worlds of the Asuras, from ā plus dā to take (तदसुराणां लोकानादत्तो। तस्मादादित्यो नाम) T. B 3. 9. 21. 2.

2. (a) The sun who takes away the lights of the stars:तेषां (नक्षत्राणां) एष आदित्यः उद्यनव वीर्य्यं क्षत्रमादत्ते तस्मादादित्यो नाम S. B. 2, 1, 2, 18; स वासमेव दिवं आदत्तो, क्षत्रं न क्षत्रं आत्मानं अन्तरिक्षस्य रूप वायो राज्यं मनुष्याणां, चक्षुषः पशूनां अर्जमयां रसमोषधीनां चरथ वनस्पतीनां, शिश्न वयसां अर्चिषं अग्ने हृदय पृथिवी गन्ध हिरण्यस्य स्तनयित्नं वाचः संगमनं पितृणां, भाः चन्द्रम मस्तद् ये दे तेषां भूतानां आदत्त, तदादित्यास्यादित्यत्वम् J. B. 117;

3 A god, the son of Aditi :—यदस्या (अदितेः) अधिजनयन् तस्मादादित्यः T. B. 1, 5, 10, 47; 1, 6, 10; Ś. B. 3, 1, 3, 3, T. B. 1, 1, 9, 1-3; G. B. 1, 2, 15;

4. N. of each of the twelve months of Saṃvatsara :—
कतम आदित्या इति ? द्वादश वै मासाः संवत्सरस्य एत आदित्या एते हीदं सर्वमाददानायन्ति तेयदिदंसर्वमाददाना, यन्ति तस्मादादित्या इति Bṛh. up. 3, 9, 5; Ś. B. 14, 6, 9, 4;

5. Āditya, the shining ones :—तदग्निना पर्याद्घुः । यद्रेतसः यत्तृतीयमदीदेदिवता आदित्याः अभवन् A. B. 13, 10.

Yāska's Nirukta has also preserved the same tradition : आदित्यः कस्मात् ? आदत्तो रसानादत्तोभासं ज्योतिषामादीप्तो भासेति वादितेः पुत्रा इति Nir. 2, 4, 1;.

Criticism.

Ādityas are essentially luminous and 'in the aggregate sense, gods of celestial light'. Individually (Aryamā, Mitra, Varuṇa, Anśa, Bhaga, Indra, Vivsavān, Bhaga and Dhātā, appearing as Ādityas are all luminous. Like the light-gods in the other mythologies (cf. Dyaus, Odin, Helios etc),they are the observers of the order (ऋतवानः) and therefore can say with one voice 'Be ye holy, for I am holy' Thus Ādityas are the most ethical gods and Macdonell may be, to some extent right, when he says, 'There is no hymn to Varuṇa (and Ādityas) in which the prayer for forgiveness of guilt does not occur, as in the hymns to other deities the prayer for worldly gains

In the above characteristics, they entirely agree with Aditi who, as shown above, starting from the conception of fire, the feeder from ad 'to eat' rose to the state of Agni, the terrestrial and celestial light and became what Max Müller working from another viewpoint, defined Aditi as 'what is free from bonds of any kind, whether of space or time, free from moral guit " Thus she is prayed to release her worshipper like a thief that is tied (baddha VIII. 67, 14) cf. I, 24, 15.

Therefore, it seems to be highly natural to derive Ādityas from Aditi whose nature they so prominently partake Thus it would be seen that the other etymologies must have been later inventions to accound for certain other characteristics of the gods.

146. **आन्धीगवम्**—N. of a Sāman, named after its author Andhgu :—
यद्वन्धीगु शाक्त्योऽपश्यत् तस्मादन्धीगवमित्यारव्यायते J. B 56.

147. **आपः** —1. Waters, derived from Ap 'to pervade, get :—यत् प्रेषिता वरुणेनाच्छीभं सेमवलात् । तदाप्नोदिन्द्रोवो यतीस्तस्मादापो अनुष्ठन् A. V 3, 13, 2. T. S. 2, 3, 4.

(b) असंख्याती ओप्यमाना: सुवर्णा: सर्वव्यापु: शुचय: सुचित्वम् । AV.12,3,28.

(c) तद्यदब्रवीदाभिर्वा अहमिदं सर्वमाप्स्यामि यदिदंकिंचेति । तस्मादापोऽभवस्तद पामाप्त्वमोप्नोतिवै । G. B. 1, 2

The Post Vedic tradition also follows the Vedic tradition :—आप्नोते :—Nir. 9, 3, 5; अप्नोतेह्र्स्वश्च—"आप्लृन्यांप्तों अस्मात् क्विपतत्सन्नि योगेनाचो ह्रस्वो भवति । आप्यते इति आप: सलिलम् । Un. S. S. 2-58, cf also N.T; D. Y. N; D. N. S. K. N. etc. Nir

2. The primaeval matter, called Mahatsalilaṃ with which Brahman creates everything : आपो वा इदमग्रे महत्सलिलमासीत् T. B. 1, 1, 3, 5; J. Up. B. 1, 56; Ś. B. 7, 5, 2, 8.

आभिर्वा अहमिदं सर्वमाप्स्यामि यदिदं G. B. 1, 1, 2. किंचेति तस्मादापोऽभवंस्तदपोमप्त्वम् सेदंसर्वमाप्नोद्यदिदंकिं चयदाप्नोत्तास्मादाप: Ś. B. 6, 1, 1, 9. J. Up. B. 1, 51.

3. (a) The spirit-matter endowed with volitional power आपो ह्वाऽइदमग्रे सलिलमेवास । ता अकामयन्त कथंनुप्रजायेमहीति Ś. B. 11, 1, 6, 1.

(b) The matter through the contact with which, the supreme Brahman creates Hiraṇyagarbha: सोऽकामयता आभ्योंऽदभ्योऽधि प्रजायेयेति सोऽन या त्रय्या विद्यया सहय: प्राविशत्तद् आण्ड समवर्तततदभ्यमृशःस्त्वित्यस्तुभूयोऽस्त्वित्येव तदब्रवोत्तातो ब्रह्मैव प्रथमसमृज्यतत्रय्येव Ś. B. 6, 1, 1, 10.

4. Vāk, the creative power of the uncreative Brahman :—सोऽसृजत । वागेवाऽस्य सासृज्यत Ś. B. 6, 1, 1, 9.

5. Vāk in the Kadrīcī state, absorbed into Brahman before the origin of the principles of Being (Sat) and becoming:—

नासदासीन्तो सदासीत्तादानीं नासीद्रजो नोव्योमापरोयत् Ṛ.V. 10, 129. 1; तम आसीत्तामसागूढ़मग्रेऽप्रकेतं सलिलं सर्वमाइदम् Ṛ. V. 10, 129, 3.

Post-Vedic Tradition also derives the word Āpas from the same root Ap: cf. आप: आप्नोते: Nir. 9, 3, 5, आप्नोतेर्ह्स्वश्च "आप्तृन्याप्तो" अस्मात् क्विप । तत्सन्नियोगे नाचो ह्रस्वोभवति । आप्यते इति आप: सलिलम् un. S. S. 2-58, cf. N. T pp. 28, 117, 470; Durga, S K. etc. who also follows the tradition.

Observation—The word Ãpas may philologically be found to be connected, with Gr, opos, juice, sap; opah, seafish; Eg. Apu; Ar; Per. Ãba. M. E. wose A S. wase. A. S. wos, juice; Ice. wos, moisture; Ger wasser; E. Water.

Another form of the same word seems to be Ãpas which according to lexicographers means 1. water 2. work. 3. active 4. obt or obtained 5. the hands and fingers used in performing sacrificial rites 6. the three divinities of speech, the fire, the wind and the sun (see. Roth. pet wor; pischel; 1. 203) In the sense of work also, the word may philologically be connected with L. E. opus, work; L operire to work, cover; opera 'work'; E. operire to work, cover; opera 'work' E. operate etc.

According to Pischel (op. cit) originally the word Apas meant 'work,activity', then active and then water etc , because it is also active,. It might be that originallv the word Apas ment 'hard work' because of the 'oph. uph. or ap, sound produced in gasping after the hard labour; and then it became the name of the water so hardly obtained. .

Un. S. would have apas as another form of Ãpas with intial Ã shortened; आप्ल असुन ह्रस्वश्च; आप कर्माख्या ह्रस्वो नुट्च वास्यात् un. S. 4, 207

Another probable etymology is suggested from the observation of the process of drinking specially of a child or an old man without teeth, or horses. They make pa-pa-pa-pa, while drinking. It is this sound which seems to have been responsible for pā to drinking; payas, milk or water; pa, pam, pappā water, (in dialects specially used by mothers talking to their young babes); pāthes, water; pathis 'sea', eye."

The hard labour makes the water of the mouth (i. e. saliva) dry up, and thereby make it A-pas (lit. waterless, hence a hard work became 'apas', and later the water dug with such hard a was also called apas.

The food so prominetly appearing in the primitive thought of man could also be called Ãpas i e the water (pas) on all sides (A. somantāt) Thus Ãpas might originally, as generally in Rgveda, might have signified great mass of waters of rivers, rain or sea.

In any case, Āpas as the name of Vāk, the supreme creative power would have evolved from Apas, tho hard labour, or activity. It would have given a very good parallel to the philosophical conception, for activity also has various stages analogous to those of Vāk observed before i. e 1. activity inherent in the doer in the form of 'consciousness' 2. the activity ready to manifest itself when the will to do is aroused in the doer 3. the activity just about to appear in its external form e. g. eating,drinking, making etc and4.activity materialized in the form of its gross products (cf. the different stages of Vāk i. e. Kadrīcī, Parācī, Sadhrīcī, Viśucī mentioned in वैदिक दर्शन)

This conception of Āpas as the Supreme Activity seems to have been combined with the mythological belief which attributed the life of creation to the rain-water falling from heaven. Rain gave food; food gave life; hence water was the chief source of life. Moreover just as breath (prāna) became a name of the soul,then of the universal spirit, in the same way water (Apas) like Anna 'food' could also be thought to be the most important of the material (i. e. matter) out of which the whole creation is fashioned Āpyas are certain divinities born of Āpas. Ās mentioned in वैदिक-दर्शन, Mrtyu is the dissolution state of manifold creation; from it comes āpas, the active Matter, from it Tejas or Agni,divisible into Āditya, Vāyu,and Agni (prāna),the three Āpyas.

नैवेहकिंचनाग्र आसीन्मृत्युनैवेदमावृतवासीत्... सोऽर्चन्नचरतस्यार्चत आपोऽजायन्त ...……अपांशरआसीत्समहन्यत सा पृथिव्यभवत्तस्याश्राम्यत्तस्य श्रान्तस्य तप्तस्य ते जो रसो निवर्तताग्नि। सत्रेधात्मानं व्यकुरुधतादित्यं तृतीयं वायुं तृतीयंसएष प्राणस्त्रेधा विहितः…… Brh. up. 1, 2, 1-3

A clear etymology and the names of these three Āpyas (representmg collectively the tejas or Agni of three worlds op. cit.). are given in the following passage of Taittiriya Brāhmaṇa :—तेदेवाअग्नौतनूस्सन्यदधत। तस्मादाहु अग्निस्सर्वा देवता इति। सोऽङ्गारेणापः अभ्यपातयन्। सद्वितीयमस्यपातयत्। ततस्त्रितोऽजायत। यद्द्भ्योऽजायन्त तदाप्यानामाप्यत्वम्। यादात्मभ्योऽजायन्त तदात्म्यानामात्म्यत्वम्। T. B. 3, 2, 8, 65-66.

From this passage it would seem that the Āpyas can also be called Ātmyas, for they are as wall produced from Ātman, the spirit.

(here named Agni) as from the Matter (Ãpas). In support of the Ekata, Dvita and Trita as the three forms of Agni, it may be pointed out that in Ṛgveda also the three divinities seem to be the Tejas (called Agni or Indra) as appearing in three worlds (cf Nir. 9. 26·27; Bṛh. D. I. Macdonell V. M. Bergaine; 'Ṛ. V.' I. 203)

148. **आप्रियः** —N. of certain hymns, derived from 1. prī 'to please' with prefix Ã, as they please the gods whose praises they sang :—

एताभिराप्रीणाति तद्यदाप्रीणाति तस्मादाप्रियो नाम K. B. 10, 3, Ś. B. 3, 8, 3, 5; T. B. 2, 2, 8, 2, 16, 25, 23.

2 Ãp. to obtain; with them was supposed to be obtained the fulfilment of desires from the god :—आप्रीभिराप्नुवन् । तदाप्रीणामाप्रीत्वम् T. S. 5, 1, 8;

3, Pyai 'to increase, expand, wax; as they were supposed to increase the power of gods to fight the devil etc :—तद्यदाप्यायन्ति तस्मादाप्रियो नाम Ś. B, 3, 6, 2, 2; 11, 8, 3, 5.

Nīr. 8, 2, 1 also derives the word from Ãp 'to obtain' and 'prī' to please Probably, in the beginning, the word only meant an eulogy intended to please the gods. Later their association with other beliefs (namely obtaining their desired things from them, and the increasing of their power to destroy the demons of disease, darkness) would have brought fourth other derivations also.

149. **आप्रीः** —See आप्रियः

150. **आभीकम्**—N. of ā Sāman, derived from :—

(1) abhi plus Kram, supposed to help in crossing आभीक्रंभवत्य-भिक्रांत्यै T M. B. 15, 9, 8.

(2) from abhikaṃ 'near' :—अङ्गिरसस्तपस्तेपानाः शुचमशोचस्त एतत्सामापश्यंस्तान भीकेऽभ्यवर्षंत्तेन शुचमशोचस्व यदभीकेऽभ्यवर्षतस्मादभीकम् T. M. B. 15, 9, 9

151. **आभूतिः** —Prāṇa or spirit, the cause of the existence of all, derived from bhu 'to become' with prefix Ã :—

प्राणवा अनु प्रजाः पशव आभवन्ति J. Up. B. 2, 4, 4.

152. **आमहीयवम्** —N. of a Sāman supposed to make an expanding prolific, worshipable; derived from mah 'to worship,' to expand, to becomo great with' Ã.

प्रजापतिरकामयत् वहुस्यां प्रजायेयेति स शोचन्नमहीयमानोऽतिष्ठत्स एतदामहीयवम पश्यत्तेनेमाः प्रजा असृजत ताः सृष्टाः अमहीयन्त तस्मादामहीयवम् T. M. B. 6, 6, 1; 11, 11, 7; 15, 9, 5.

153. **आयास्यम्**—N. of a Sāman; named after its author Ayāsya :—

अयास्यो वा आंगिरस आदित्यानां दीक्षितानामन्नमाश्नात्सव्यभ्रंशतसएतान्याया-स्यान्पश्ययत्तैरात्मानं समश्रीणाद्विभृष्टमिव T. M. B. 14, 2, 22; 16, 12, 4; 11, 8, 10;

154. **आयुः**—N. of an Ekāh (one-day sacrifice); derived from yu 'to separate' with prefix Ã, believed to ward off the enemies and Asuras from the sacrificer :—आयुपा वै देवा असुरमायुवतायुते भ्रातव्य यएवं वेद T. M. B. 16, 3, 2.

155. **आरम्भणीयम्**—1. The first day of the Soma sacrifice, as everything begins on that day; derived from Rabh 'to begin' with prefix 'Ā' -—

एतेन वै संवत्सरमारभन्त । एतेन स्तोमांश्चच्छन्दांसि चैतेन अर्के देवता अनारब्धा सा देवता यद्देतस्मिन्नहीन आरऽभन्ते । तदारम्भणीयस्याऽऽरम्भणीयत्वम् A. B. 17, 6, KB. 19, 3.

(2) Vāk as the beginning of the whole thing वागेवारम्भणीयमह्-वाचाह्यारभन्ते यद्यदारंभन्ते S. B. 21, 2, 4, 1 cf. AB. 4, 12.

156. **आर्तवः**—No. of the deities supposed to be born of Ṛtuṣ:—

ऋतूनां एतेपुत्रास्तस्मात् आर्तवा उच्यन्ते T. S. 7, 2, 6,1-2.

157. **आर्द्रदानुः**—Wind, monsoon, so called for giving moisture, derived from Ãrdra plus dā (to give):—एष (वायुः) ह्यार्द्रंददति Ś-B. 9, 4, 25.

158 **आशुम्**–N.of a Sāman believed to do or accomplish a speedy result; derived from Ãśu, अहर्वा एतदव्लीयततद्देवा आशुताभ्यधिन्वंस्तदाशोराशुत्वम् T. M. P. 14. 9 10.

159. **आश्वम्**—N. of a Sāman, chanted in the praise of Prajāpati, the Aśva—

अश्वो वैभूत्वा प्रजापतिः प्रजा असृजत सप्रजायतवहुरभवत् प्रजायते बहुर्भवत्याश्वेन तुष्टुवानः T. M. B. 11, 3, 5.

160. **आश्विनम्**—N. of a prayer, named after Aśvin :—यदश्विना उदजयतामश्विनापश्नुवातांतस्मादेव दोश्विन नित्याचक्षते AB. 4, 8. T. M. B. 9, 1, 36; K. B. 18, 5.

161. **आर्षेयम्**—Pertaining to or associated with Ṛṣis :—ऋषिभ्यश्चैवेनमेतद्देवेभ्यश्च निवेदयत्वयंमहावीर्यो यो यज्ञं प्रापदिति तस्मादार्षेयं प्रावृणीते । Ś.B. 1, 3, 4, 3.

162. **आसञ्जनम्**—1. The sun whom all the worlds are supposed to be attached; derived from Sañj 'to be attached, to stick" :—

आदित्य आसञ्जनमादित्ये हीमे लोकादिग्भिराचसक्ता: Ś. B. 6, 7, 1, 17.

2. The moon in whom the Saṃvatsara is supposed to be attached to the Ṛtus :—चन्द्रमा आसञ्जनमन्नेह्ययमात्मात्माप्राणैसंसक्तः Ś. B. 6, 7, 1, 21.

3. The food in whom the Atman is supposed to be attached to Prāṇss :—अन्नमासञ्जनमन्नेह्ययमात्मा प्राणैसंसक्तः Ś. B, 6, 7, 1, 21.

163. **आसन्दी**—The universal seat i. e the earth; derived from Sād 'to sit' with Ā :—इयं (पृथिवी) वाऽ आसन्द्यस्यां हीदं सर्वमासन्नम् Ś.B 6, 7, 1, 12.
164. **आसितम्**—Name of a Sāman, named after its author Asita :—आसितो दैवलोऽपश्यत् तस्मादासितमित्याख्यायते J. B. 209.
165. **आहुतिः**—(1) Invocation, or call to gods.

(2) the offering made to them with call or invoction; derived from Hu or Hve 'to call, invoke' :—आहूतयोवै नामैता यदाहुतय: । एताभिर्वैदेवान्यजमानाह्वयन्ते । तदाहुतीनामाहूतित्त्वम् A. B. 1, 2. एषाहवाऽअस्याहुतिरमुष्मिँल्लोकेऽआत्माभवति । सयदैवंविदस्माल्लोकात्प्रैत्यप्येनमेषाहुतिरेतस्य पृष्ठे सत्याह्वयतेह्यहं वै तऽइहात्मास्मीति ततद्यदा ह्वयतितस्मादाहुतिर्नाम Ś. B. 11, 2, 2, 6.

(3) The oblation offered in the sacrifice, derived from Dhā 'to place', because something is put there :- तस्मिन्यत्किञ्चाभ्यादधत्याहितय एवास्य ता आहितयोहवैताआहुतय इत्याचक्षते (Ā plus dhā)

The first etymology would appear to be quite reasonable, natural and original, attracting all others at different stages of ritualistic development.

165. **आस्कन्नाहुतिः**—One whose offering of ghee is scattered, from Skand 'to jump, leap' :—अथ यस्याज्यमनुत्पूतंस्कन्दत्यसौवा अस्कन्नानामाहुतिः Ṣv. B. 4, 1.

166. **इडः**—(1) Food (for etymology see "Aditi") (2) rainy season, as it produced food (इडः) :- अन्न वाइडः A. B. 3, 4; 6, 15. इडोयजातिवर्षाभिहीडितेमन्नाग्यमुत्तिष्ठति K. B, 3, 4, Ś. B. 1, 5, 3, 11.

167. **इडा**—(see Aditi), from ad 'to eat :—सा (इडा) वै अत्ताभवति Ś. B. 1, 8, 1, 12.

168. **इध्मः** —1. fuel with which the fire is kindled; derived from indh 'to kindle':—इन्धेहवाएतदध्वर्यु इध्मेनाग्निम् Ś. B. 1. 3, 5, 1, (2.) fire which is kindled; derived from indh 'to kindle' :— इन्धेह्वाँएतदध्वर्यु; इध्मेनामितस्मादिध्मोनाम Cf. Un. S. S. 1, 131. Nir 8, 2.

169. **इन्द्रः** —(1) Indra, ' Kindling ' ' lighting ', an evolute of Indha, from Indh ' to kindle '.

(a) Indra, the Prāṇa of the mid-region, kinding, as it were, the Prāṇas of the whole body.

(b) Indra, the Prāṇa within human body which is lighted by Him.

सयोऽयं मंध्येप्राणः। एष एवेन्द्रस्तानैषप्राणान्मध्यत इन्द्रियेणैन्द्धततस्मादिन्ध । इन्धो हवै तमिन्द्र इत्याचक्षते परोक्षं परोऽक्षकामाः हि देवाः (Ś B. 6, 1, 1, 2 2 cf. प्राणैः समैन्धस्तस्मादिन्द्रस्येन्द्रत्वम् Nir. 10, 1, 8.)

Indra, the creator of dawn and the sun is, essentially a god of light.[1] He is believed to kindle the celestial as well as terrestrial fire or to light the whole universe. In this respect, he is worshipped in the Sun who is identified with him or sometimes said to be his face.[2] According to 'Yathā Pinde tathā Brahmānde' this phenomenon of the outer world, like many others, was found in our inner world;[3] and we find Praśna Upaniṣad identifying Prāna with Āditya and also with Indra and other gods.[5] Thus it is this spiritual interpretation of the

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1—J. B. H. U. vol. 5, No. 1.

2—ibid P. 55.

3—मेरुमूले स्थितः सूर्यः कालद्वादशसंयुतः। दक्षिणे पथि रश्मिभिर्वहत्यूर्ध्वं प्रजापतिः (शिवसंहिता cf. also दर्शनोपनिषद् P 166. Adyar.)

4—आदित्यो ह वै प्राणः 1, 5 cf also Rv. सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः।

5—इन्द्रस्त्वं प्राण तेजसो, रुद्रोऽसि परिरक्षिता। त्वमंतरिक्षे चरसि सूर्यस्त्वंज्योतिषांपतिः।

Indra-myth that attributed to Indra-Prāṇa the work of lighting up the Prāṇas within us, which, in their turn, light up the whold body. (इन्धे भूतानिति वा Nir. 10, 1,8)

(c) Indra, the Puruṣa of the right eye, that gives light to the pupil.

इन्धो वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषस्त वाऽएतमिन्ध सन्तमिन्द्र इत्याचक्षते परोक्षेणैव परोक्षप्रिया इवहिदेवाः प्रत्यक्षद्विषः (Ś B 14, 6, 11, 2 ; Brh. up. 4, 2, 2)

As indicated elsewhere,[1] Ṛgvedic Indra is the god of 'light and force', taken collectively. He is, therefore, identified with various light-gods (Ṛ. V. IV. 26, 1, X. 89. 2; A. V. VI, 48; T. S. III, 2, 1; 1; K. S. S. S. 13, 1, 11; G. B. 1, 5, 12-16; 888. 6, 8, 10-12; P. B. 13, 8; LSS. 1, 12, 13; 11, 15 etc.) and even with Brahman[2], the supreme light or power that includes all lights i. e. of eye, the sun, the moon etc. As Brahman, the Supreme Puruṣa was also thought to be present within human body, everything connected with Him was also sought to be in it. Thus, if the Sun was the eye of the Puruṣa,[3] the human eye became the sky, the four quarters and others connected with the Sun were also found out therein.

Carrying the same argument a little further, the Brahman within us was identical with the Brahmans out-side, appearing in the multifarious forms; and if the Sun was the symbol for the latter, the eye could be for the former. So Brahman, though pervading the whole body, could be called the Brahman of the eye exactly in the same way as the Brahman without, of the Sun,In as much as this individual Brahman was a spark of the Universal Brahman, the supreme light, it was also conceived as lighting (indhah) the whole Individual world within us.

1—J B. H. U., vol v. No. 1, 1940.

2—R. N. 7, 49, 12; 47, 48; Ait. up. 2, 4, 12—14; Pr up. 2, 9.

3—उषा वा अश्वस्य मेध्यस्य शिरः सूर्यश्चक्षुः Brh up., 1, I. 1., Rn. 10, 90, 13 चन्द्रमा मनसो जातश्चक्षो सूर्यऽजायत ।

4—तदिदं चक्षुः सोऽसावादित्यः Brh. up. 3, 1, 4 कि देवतोऽस्यांप्राच्या दिश्यासीदादित्य देवता इति । स आदित्यः कस्मिन् प्रतिष्ठति इति चक्षुपीति Brh, up. 1, 3, 11.

(2) One who tears this (idaṃ), from idaṃ (this) and dṛ 'to tear' (Yāṣka does not give this derivation)

One who tears the seam (cf. Sīmāntaṃ) of the universe (i. e. horizon° , or of the body (in the skull).

स (आत्मा) एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम द्वास्तदेन्नान्दनम्...... तस्मादिदन्द्रोह वै नामेदन्द्रो ह वै नाम तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण परोक्षप्रिया इव हि देवाः परोक्षप्रियाः देवाः (Ait; up. 1, 14)

Here, the birth of Indra, the supreme being has been fitted in with the birth of Ātman in the human body. From this passage, we get the following points that have been taken from the Ādhibhautic conception of Indra :—

(1) Indra came out of the womb through an unusal way.

(2) He came out, by tearing it, therefore it is known as Vidṛti, i. e. cleft.

(3) The place thus torn was also known as Nāndanaṃ i. e. pleasing.

With the help of our Arctic Theory[1], we have explained how Indra is the god of universal light and force, and how his birth from the side of the mother means the appearance of the first light (B- H.U.,V. 1) Asked by his mother to come out of the womb through the usual old path through which all the gods had come, Indra preferred to come out obliquely through her side (RV. IV. 18, 1-2) on the pretext that he had to do many difficult deeds i e. to fight with one, to question on the other (RV. IV. 18, 1-2). We know that all devas (the shining ones e. g Sun etc.) are usually born in the Southern quarter, in Arctic region. But, the first light of dawn does not come by usual passage. Because of the motion of the Earth, all fluids in the Northern Hemisphere take an easterly turn Therefore, the first flush of light, after the dark wintry Night, while trying to go due North, becomes visible in the south-eastern horizon increasing by and by, moving towards the south in a circular way. This is the birth of Indra who is born by tearing off the South-eastern horizon, covered with darkness i. e. Vidṛti[1] .This place is also known as Nāndanm̥, as the source of the first light after the long Wintry Night should be. The view that Indra's birth through unusual oblique passage (cf. Ṛ. V. IV. 18, 2) is same as the appearance of lightning from the side of the cloud[2] cannot be accepted, as the exploits which Indra performed at his birth are not possible that way[3] .When born, he sets the wheel of the Sun in motion (Ṛ. V. 1. 130, 9); illumines the whole sky (III, 45, 4). He is the twin-brother of Agni, the dawn-fire[4] (VI 5, 9, 2) with them he is born to Ekāṣṭakā which is, expressly, described as dawn.[5] The Lightning Theory of Indra's birth not only fails to explain these things, but it also does not take into account many other descriptions of His birth.[6]

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[1]—For full imformation, please see author's"the Interpretation of Indra Myth' (J. BHU. Vol. V. 1 ; 'yama and Pitṛs' (ibid, Vol IV. 1) 'Agni and Soma' (P. O. Val. 3, 3; 4, 4-5 and Rudra', Ind. His. Q. (Dec 1940)

So Indra was originally idaṃ-dara (idam, this i e. the veil of of darkness that covered the southern quarter; dṛ, to shatter, to cleave); and Idamdara changed to Imdara which again became Indra. It may be stated in support of this derivation that we come accross the intermediate form (Indra) at various places in the Vedas, where the 'Indra' is actually pronounced as Indara.

Once the individual Ātman was equated with Indra-Brahman, it was but natural that the same details of the latter's birth should be brought in association with that of the former.

1—This kind of expression is quite common in Ṛgveda cf 1. 62, 5 where the darkness is said to have been opened with dawn & the sun cf. also III 34, 4; VIII 15, 5; IV 16, 4.

2—Macdonell. V. M. 52; Keath. Rel. Vel up. pp. 10, 155; Cox Mythology of Aryan Natious P. 132 etc.)

3—For a harmonious explanation of all these traits, see the author's "The Interpretation of Indra-Myth. J. BHU. Vol V 1.

4—P. O. Vol. III 3.

5 - TS. 4, 3, 11 ff; AV. 3, 10, 12-3 cf also RV. IV 5, 3, 1 ff.

6 – JBHU. Vol V. 1.

3. The seer of this world (internal or external). derived from idaṃ and dṛś. 'to see', इदमदर्शमितीइ तस्मादिन्द्र तस्मादिन्द्रो नामेदन्द्रो ह वै नाम। तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण परोक्षप्रिया इव हि देवाः (T. B. 2, 2, 10, 63).

Besides Śruti, Aupmanyava school also supports this derivation (Nir. 10, 1, 8)

Indrā, as a Nature-god can evidently claim the work of seeing idaṃ (this whole universe), as he is the god that brings everything to light, after releasing the sun and the dawn from the darkness giant[1]. He is actually said to see, create or extend the whole of the universe just after his birth. (RV. 4, 18, 3-6 etc.)

Now it was quite natural that, when Indra became the Brahman, the Supreme light or Ātman, he should retain this description of his seeing the universe, along with the details of his birth, as indicated above.

Therefore, Idaṃ-dṛś (lit. the seer of this i e. the universe.) should be supposed to become Imdṛś which finally became Indras or Indrah

4. Indra, 'possessing idaṃ (power)' कश्चनाऽस्मिन् इदमिन्द्रियं प्रत्यस्थादिति तदिन्द्रस्येन्द्रत्वम् (T. B. 2, 2, 10, 63 cf. ŚB. 1, 8, 1, 42; T.B, 1, 3, 43; 1, 7, 6, 6)

For clearly understanding this Brahmanic text, we may quote here Sāyaṇa who himself belonged to Taittiriya Shākhā of Yajurveda, and has indeed preserved the Taittiriya Tradition quite faithfully.

अथेन्द्रंप्रति देवा अब्रुवन् अस्मिभून्द्रे इयमिन्द्रयं वीर्यं प्रत्यस्थात् प्रतिष्ठतमभूदिति देवैरेवमुक्तत्त्वादिन्द्रस्येन्द्रत्वम् (ibid)

Strength of Indra is indeed well known. He is associated with great might and is often called 'the son of strength' (Śabaśo-napāt). At his birth, the firm mountains, Heaven and Earth trembled and with his might, he quaked all the worlds (RV. 2, 51, 8; 5, 30, 5; 8. 8, 45, 4, 66, 1; 10, 113, 4 and eslewhere) Even The gods tremble

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1—See author's " the interpretation of Indra-myth"(J. B. H. U. 1940 July pp. 72-73) through the fear of his great power and wrath.[1] He is famous for killing demons, the enemies of gods and is known as Vṛtraghna, both in Vedic as well as later Mythology and is prayed for his Indriyaṃ (RV. 6, 21 3-4; 8, 3, 13; 12, 8; 12, 8; 15, 7; 52 69, 5)

The word 'idaṃ' also may be taken to mean 'might' as the use of the word in various combinations like इदंवसु, इदत्वसुः; इदंविद् इदंमधु',, इदम्रूपः and इदम्मयः may suggest.

Therefore, this etymology would suggest the change of idaṃ-dhar to idaṃ-dar and then to Indar and Indra.[2]

Comparon with other native traditions

Of the above Vedic derivations of Indra, Yāska mentions only three i. e. 1(a) and (b) and (3)[3] but gives the following derivations which are found in none of the existing Śruti texts--

(1) Indra, who 'divides or tears' (in the form of the sprouting of the seed); derived from Irāṃ and Dṛi (Irāṃ-Dṛi ......Indr a)

(2) Indra, the giver of food (irāṃ), derived from Irām and Dā (Irām-dā···Indra).

(3) Indra, the bestower of food (irām), derived from Irāṃ and Dhā (Irāṃ-dadh--Irām dā--Indra).

(4) Indra, who sends (?) or tears food; derived from Irāṃ and Dṛ (Irāṃ dṛ--Indra)

(5) Indra who holds the food (Irāṃ), derived from Irāṃ and Dhā. (Irāṃ-dhā--Irāmdā – Indra).

In conection with these derivations, involving Irā, food or corn it may be noted that Indra, essentially the releaser of light, warmth and water becomes a 'god of fertility', hence of Vegetation and food[4]

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[1] - RV 4. 17, 2; 5, 30, 5; 4, 18, 6 ff.

[2]—It would be wrong to read, in the above passage, the derivation of Indra from Indriam, itself a derivation of Indra.

[3]—Nir. 10, 1, 8.

[4]— See " Indra as god of fertility," Hopkins, JAOS. 36, 1917, pp, 242-263., Fraizer., ' Golden Bough ' 401.

He is often prayed to bestow Irā (food) along with many other things upon his worshippers. [1]

(6) Indra, who runs or rushes forth for Soma (Indu), derived from Indu and Dru. (Indu-dru........Ind—dra Indra........)

(7) Indra, who takes delight in Soma (Indu), derived from Indu and raṃ. (Induraṃ......Indura......Indra...Indra)

Here it may be seen that Indu (Soma) is very intimately connected with Indra. A matchless drinker of soma, Indra drinks lakes of it. and Soma is often said to flow for Indra.[2] Specially there is one hymn which reads with the refrain 'O Indu, flow for Indra's sake. '[3] Soma is Indra's soul (ātmā)[4] and even his generator[5] for whom he impatiently runs.[6]

(8) Ṛgveda also seems to suggest the derivation of Indra from the combination of Indu with a third root, Ran, ' to fight ' or ' to rejoice'. The passage तवाहं सोम रारण सख्य इन्दोदिवेदिवे indicates that one who fights or rejoices in the company of Indu is Indra.[7] (Indu-ran... Indran......Indra).

(9) Indra, the doer of idaṃ (lit. this i. e.. the whole universe), derived from Idaṃ and Kṛ. (idaṃkar—...Indra.[8]

So far as Indra's trait implied in this derivation is concerned, it may be recalled that Indra is often described as the creator of this multifarious world.[9]

1—Rv. 2, 21, 1; 4, 17, 11; 4. 17, 16 etc.
2—RV 9, 108, ff; 109, 1; 100, 6 etc.
3—इन्द्रायइन्दो परिस्रव R. V. 9, 113, 5.
4—RV. 9, 85, 3.
5—RV. 9, 96, 5.
6—RV. 4, 16, 7 etc.
7—RV. 9, 107, 19. 171 cf. 9 85, 3; 9, 77 1; 10, 119 etc.
8—Nir. 10, 1, 8 cf. Devarāj and Durga on the same.
9—RV. 2, 13, 5; 5, 5, 7; 1, 32, 1, 5; 6, 17, 1; 8, 85, 16; 5, 29, 4; 8, 78, 5, AV. 13, 3, 2 ff.

(10) Indra, the over-lord or all powerful,[1] derived from Ind (or id[2]), to be powerful or Supreme Lord, (Ind-Rak or Ran or Ra.[3])

(11) Indra, who being poweful tears the enemies , derived from Ind with Dṛ. (Ind......dṛ ......Indra).

(12) Indra, 'who being powerful puts enemies to flight' derived from Ind with Dru, (Ind—dru... Indra) .

(13) Indra, who respects the sacrificers' call, derived from 'Ind' with Ādṛ. (Ind-Ādṛ ...Indra).

These four derivations (10, 11, 12, 13) refer to Indra's great might and supremacy. His might is, indeed, so prominent that he can almost be said ' the apotheosis of naked might'. Traces of his supremacy are also found in Ṛgveda. (RV. 2, 12, 1; 4, 42 cf. also RV. 10, 125, Nir. O. S. T, pp. 116 ff.)

Criticism

The above etymological discussion gives 17 crude froms of Indra, divisible into 5 groups.

(1) Indhah.

(2) Idaṃ-dṛ, Idaṃ-dṛś, Idaṃ-dhar, Idaṃ-kar.

(3) Irāṃ-dri, Irāṃ-dā, Irāṃ-dha.

(4) Inu-dru, Indu-ram, Indu-ran.

(5) Inda-ra, Ind-dṛ, Ind-dru, Ind-Ādṛ.

Each of these crude forms faithfully refer to one or the other trait of Indra. But, a derivation to be a true derivation must have three things :—

(1) The crude forms must essentially be the nearest approach to the prevalent word i. e. Indra.

(2) It must refer to the most concrete phenomenon (if Indra was originally a Nature-god) or a prominently popular abstract belief.

1—Nir. 10, 1, 8.

2—इदि परमैश्वर्ये ।

3—cf. Un. S., Dantanārāyana (Madra sed.), 2, 39; Kātantra (Madras) 2, 14 with Svetavanvāsin's Vṛtti Vṛtti (2, 3).

(3) It must refer to the most fundamental and prominent trait of the deity.

Considerd from the first criaterion, it will be seen, the fourth (Indu-Group) and the Fifth (Ind-Group) are the only groups that give forms that are nearest to Indra, or its earlier forms i. e. Indar, as given in Boghaz-koi List[1] or as Indra is sometimes pronouced in the Vedas; or Indra or Andra, as given in Avestā.[2]

Of these two, Indu-Group, though widely accepted by modern scholars[3], does not satisfy the other two conditions that we hav postulated. 'Indu' (Soma) with which this view would connect Indra is only an offering to the deity; and although Indu is most closely associated with Indra-myth, it is not its basic factor and it is inconceivable that the mere fondness for or the relishing of Indu could be the basis for deification. What is natural is that there was already a martial mighty god (e. g. deified natural phenomenon), to whom the invigorating drink (Indu) began to be regarded as pleasing as to a human soldier. So any derivative of Indu could, in no case,, be the name of the deity.

As regards the fifth group (Ind-Group), it must be admitted that the root 'Ind' to be all-powerful, implying allpowerfulness or overlordship—which, though abstract, has been most popular—even in the most primitive societies and which can, therefore, be the natural basis of any deification.

This trait of all-powerfulness or overlordship is also possessed by Indra[4], not only as the chief of gods in Brāhmaṇic and later literature[1] but also as a supreme almighty and all-embracing Creative Power doth in Ṛgveda as well as later literature. [2] Already in Ṛgveda, he is Brahman, [3] and in Upaniṣads he is often identical with Ultimate Reality, manifesting itsell in this diversified world [4]. According to some scholars supreme divine Authority, vested in Dyāus in the Ind-European period, shifted to Varuṇa or Ahura Mazda in Indo-Iranian Period and to Indra in Indian period, , Ṛgvedic being the second transition-Period of the two.[5] But, the fact that Indra is, as said before, sometimes identical with Brahman already in Ṛgveda, and that he is described like Brahmaṇ or Prajāpti as manifesting himself in the form of this varied world in the Upaniṣads and that he becomes a mere Lord of heaven, subordinate to the Trinity of gods, is sufficient proof that Indian-Period of Aryans saw the constant decay of Indra's supremacy as of Varuṇa's, Agni's and other Vedic gods.

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[1] 1—Meyer, Geschichte des Altertums (12, 1909), 12, 802.

[2] 2—Vend. 10, 7; 19, 43; the second form Aindra is not found in all the editions.

[3] 3—Max Muller, Lect. lang. 2'8 6; chips., 2, 91 ff., Macdonell, VM.; Keith. Rel. V. U. etc.

[4] 4—R. V. IV. 18, 26, 27; 42, X. 51-53; X. 124; 122.

So correctness of derivations of the Ind-group (fifth) referring to his All-powerfulness and Overlordship cannot be challanged on that account.

1—Oldenberg Das Rgveda pp. 94-97; Macdonell; Vedic Mythology 65-66; Oriswold; Religion in Ṛgveda, pp. 199-200; Keith. Rel. Vad. up. Vol. I. p. 125.

2--R. V. IV. 26, 28, where Indra identifying various gods with himself reminds of Kriṣṇa in Gita, see also R. V. IV, 42; X. 124; 89, 2; X. 48-49 ch. also the authour's " interpretation of Indra-Myth " Journal of B. H. U. Vol. V. I, p. 56; R. V. X. 119 cf. Geldṇer & Kaegi siebenzig Lieder pp. 81-83. Muir Original Samskrit Text V. Macdonell, 90-91; Vedic Mvthololology 65. For contrast, see Oldenberg Rg. Noten II 339.

3—R. V. X. 49. 1.

4.—Ait. up. 1. 14, A. A. 22, 24. op. cit.

5. Bradke; Dyaus Asura, Kaegi. J. A. O. S. II. 156; Schroeder. Mvsterium und Mimus in Rgveda' pp. 181-229; Geldner: R. V.; Lanmann, cf. Roth who considers Ouranus, Ahur Mazda, and Indra, belonging to three successive stages.

Still, there is some difficulty. The Fifth Group (Ind-group) gives five forms, of which the last three (Ind-dṛ, Ind-dṛu, Indu-ādr) introduce, besides Ind, other roots (i. e. dṛ ' to tear '; dru ' to run ' Ādṛ to respect) which so much lowers, limits and complicates the conception of Indra that it becomes unworthy of being the original idea, capable of deification. It is the most simple, singular and obvious phenomenon that would have first caught the imagination of man, trying to interprete the universe.

Therefore of this group (Ind group), Indara, the first form in the group, alone remains as the claimaint for the original name of Indra, But, the suffixes Ra, Rak or Ran[1] that have been postulated by Uṇādi Sutras, in order to get 'R' sound that is present in the word Indra must be discarded, as the Sutras themselves do not assign to them any meaning (as every suffix, being originally a word, is expected to possess and as the word without this addition of 'Ra ' may possibly claim priority over the other.) So. the word 'Ind ' remains.

Although ' Ind ' seems only to be an arbitrary formation of Panini's 'Id' to be all-powerful[2] which we have no reason to disbelieve[3] , yet it might be that the former was only the nasalized form of the latter.[1] In order to support this view, we may add that probably the root Id gave us the words like O. N. Indu (the powerful goddess of Norsemen), Idā (another goddess of Norsemen, representing earth), and Vedic Ilā or Idā (earth, food or any invigorating draught e. g. milk etc.), Irā (food), Id (a particle especialy used for strengthening a statement), Idā (an epithet of Agni) and also probably Aditi[2] (originally Id-id, powerfully powerful), the mother of all gods. From the other roots (i. e. Ind), we may have the words like Indirā (i. e Lakṣmí, the wife of Viṣṇu, considered probably as ' the All-powerful One ' in the beginning), Indu (i. e. Sóma, the invigorating drink), A. S. Ent (I. E. giant, so called because of his strength) and perhaps also Skt. Ant, to bind, to fasten (the meaning derived from strengthening or becoming or making powerful)

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[1] —U. S. K. 2, 14; Uṇ. S. Bh. 2, 36; U, S. C. 2, 31 op. cit.

[2] —Cf. the commentaries on the Unadi Sutras (Ibid). They always quote ' इदि परमैश्वर्ये and change it into Ind in order to derive Indra.

[3] —Panini's list of roots deserves a critical study. They seem to be of far greater importance than what is generally attached to them. There occur many roots which are nowhere found in Samskrit Literature and yet they are not his fabrications. For example 'han' to go ' (cf. हन्गतौ), though absent in Samskrit does occur in the Language of Frontier tribes (cf. Greirson's Survey). Similarly Rakh ' to move' occurs in Assyrian.

An interesting cognate of the root is probably Odin, the name of a Norse god, formed by the combination of Id and In (In also means to be powerful)[3] and is probably the variant of Id (d-t-n), Idin[4] (cf. Id-id, the Aditi, and Idun the all-powerful Norse goddess, mentioned above), being the original form. In equating Odin and Idin, the difficulty lies in the change of I to O. It may be that the original root was a dipthong Oed, from which came firstly the Oden or its German equivalent " Woden " which may be cognated with Avestan Varena[1] and vedic Varuna[2] and Greek Ouranos; secondly by changing Oe to U, were derived Skt.ud. ut[3] (signifying supremacy and strength) and their derivatives; and thirdly by changing Oe to I, could be had I-d or Ind and their derivatives noticed above.

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[1] 1—To my mind, the roots like id, vid and and bhid were originally different from ind, vind and bhind respectivély (the difference was possibly due to the nasalized poronunciation of some tribe), and the two forms later on combined under one root, retaining some forms of the one and some of the other (see Introduction) :—

[2] 2— Full discussion will be found under 'Aditi'

[3] 3—Cf. Griswold: Religion in Rigveda 177, where he connects Ina, (strong, sner, and), ros, (man) An (dra ent; giant) Gylf, 16; Thorpe Northern ' Mythologies P. 2. ff N. D. E. L. Vol. II, pp. 1206.

[4] 4—The philological difficuty in equating Odin with Idin may be overcome by regarding the original root as oed or od, which may give Oedin, Odin, or Ger. Woden (same as Norse odin) and by change of od or o to u and i, skt. ud (signifying supremacy) or ut (signifying high, ûpper etc.) and also id and its derivatives as noticed above.

Etymology apart, there is a very great resemblance between Odin and Indra. Odin, known as All-father, the chief of the gods worshipped ' as a god of victory and battle ' and ' of seamen on the wind ', living almost entirely on ' the sacred mead ', is in no way different from Indra. He kills the giant Aurgelür (accient mass) and then creates stars, the Sun and the whole universe, just as Indra does after killing Vṛtra.[4] He is associated with an eagle and once himself assumes its form and brings down the mead. Indra's relation with Śyena and his bringing of Soma in eagle's form are also quite popular in Vedic literature.[5] Odin's grandfather is Büri (lit. the one being born) and his father Borr (born). Indra may be said to share this ancestry

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1—Cf. also Varenya drawnto (Yasht X. 68-97), Varenyo Daevas (vend X. 14); Vareno (Jackson: Iranian Grundriss, I. 655, 660). See Darmesteter: Ormazed et Ahriman, 69-70; Hillebrandt 'Waruna und Mithra '; Prellwitz, E. W. G. S. L. W. Schroeder, Arische Religion 1, 332. Spiegel: Der Periode (1887; p. 181; Zeitschrift der deutschen Morgenlandischen Gesellschaft, 32; 716-723

2—In Woden-Varena, D changes to R. It will be seen that these two letters are interchangable e. g. Irā and I-dā; Saṛaka and Sadak etc. W in German is pronounced as V.

3—Cf. Apte; P. S. E. D. Ud and Ut. etc.

4—For identity of Ymir and Vṛtra, see ' Yama and Pitṛs, Journal of B. H. U. Vol V. 1.

5—Cf. R. IV. 18, 13 etc. For detailed discussion, please see ' Agni and Soma ' in the Poona Orientalist Vol. IV, Numbers 4-5.

also, as he is often called Bhuh (Buri)and Bhuvah (Borr)[1] ,for these three gods (Odin, Buri and Borr) seem to be the personifications of the one and the same phenomenon.[2] His messengers are the twilight-gods Hermod (his own son) and Hermes, who can be identified with Saramā[3] the messenger of Indra in the Paṇi-myth.

This overwhelming proof of identity between Odin and Indra suggests that originally Indra's name also was simply I-din, corresponding to Norse Odin meaning All-powerful (lit. Powerfully powerful).[4]

As Odin or Wodin was the destroyer of Ymir,the ice-giant, the enveloper of rivers, lakes etc.[5] corresponding to Vedic Vṛtra[6] .He was probably in the beginning known as Ymir-Thor or Ym-Thor,[7] the shatterer[8] of Ymir giant, just as Indra is known as Vṛtrahan, the

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1—Cf उरु पृथु सुभूर्भुव । इति त्वोयास्मेह वयम् A. V. 13, 52; विभूरिति त्वोमास्महें ibid 47 etc.

2—See H. A. Guerber: Myths of the Norsemen (idid. 47 etc. ' odin '.

3—For this identification, see Max Müller; Lect. on lang. second series p. 475; For the refutation of Cox's arguments see' Agni and Soma ' in Poona Orientalist, Vol. III, 3, p. 155-156.

4—Op. cit.

5—Thorpe:—Northern Mythology Vol. I. p. 3, H. A Guerber : Myths of Norsemen pp. 1-2.

6—See 'Yama and Pitṛs' in Journal of B. H. U. Vol. IV. 1, pp. 19 ff.

7—See Thorpe : Ibid. p. 3, Ymir, derived from Ymia or Ym (corresponding to Skt. यम उपरमे यम परिवेष्टने to make a noise, rush, roar, to recoil, representing both flowing as well as frozen waters (See also 'Yama' pitṛs in B. H. U Journal for more details). The same root probably gives the word ma, meaning 'water', in Sanskrit, Persian, Arabic, Assyraian, Egyptian and Sumerian languages.

8—Cf. Thor Eng. Thorn, Dut. Doone, Deurne; Ger. Dorn; A. S. Thern, Thyrn, thyrne, Goth. Thaurn (Dict. of English Language, by Charles Bichardson L. L. D. Vol II; Shorter Oxford English Distionary Vol. II), cf skt. Dri. 'to tear' Darbh ' sharp-pointed grass'; Dirna, torn etc.

killer of Vṛtra, or probably as Odin-Thor (lit. Odin, the shatterer), the function of shattering frost giants being the chief in his myth. From Ym-Thor or Odin-Thor we can easily get Im-thar or Indar, the name of Indra as found in Boghazkoi inscription[1] or Idin-thar or Idan-dar as we find in Ait. Up. (op. cit). This derivation seems to be quite natural,as the shattering or killing of giants was the chiefmost task of Odin or Indra; we find that the verb dṛi, to 'tear' occurs very often in connection with Indra's[2] exploits.

So important was this function of the god that Norsemen created one separate god, Thor, the shatterer, to represent this phenomenon and made him the son of Odin, the Ymir-Thor or Ym-thor, or Odin - Thor. Thus the functions of the two gods were separated, Thor becoming the boisterous and martial god corresponding to the Epic and Paurāṇic Indra, while Odin reserving for himself the Benign Nature, corresponding to Vedic Varuṇa and Iranian Ahur-Mazda. In India, we find both the stages, as the nine hymns addressed to Indra and Varuṇa seem to point to the conception of joint god-hood of Odin and Thor, by practically combining Varuṇa and Indra and describing Indra-Varuṇa as drinking Soma, killing Vṛtra, releasing waters, setting the Sun in motion, aiding in battle, granting victory, wealth and prosperity, destroying the wicked and binding them with bonds.[3] In other hymns, one is like Odin or Woden, purely a moral god, while the other becomes more and more boisterous god, till losing all the higher and moral qualities of the original conception as found in Odin and sometimes in Indra of the Saṃhitas and the Upaniṣads noted above .

1—Op. cit.

2--R. V. I, 33, 13; 103, 8, 4, 16, 13; 174, 2, 8; 1, 54, 6; 1, 136, 11; VI 20, 3; VII. 5, 3; 18, 13; V. 1, 11, 4; Ait. 1 up 1, 3, and numerous other places.

3—R. V. VI. 68, 2; 10-11; VI. 82, 3; IV. 41, 4, 7, 11; 1. 17, 7-8; VII. 84, 2.

Conclusions.

From the above discussion, it may be concluded with probable certainty that original conception of Indra has undergone several stages of evolution :—

1. Idin, corresponding to Oedin, Odin, Woden, derived from 'इदि परमैश्वर्ये' representing the Vedic conception of Indra-Varuṇa.

2 Im-dar (in-dar), corresponding to Ym-Thor (the epithet of Odin) or Idin-dar or In-dar, corresponding to Odin-Thor, the epithet of Indra.

170 **इन्द्रस्तुरीयम्**—N. of one of the forms of Agni : most probably the original form of Agni that divides itself into Agni, Rudra and Varuṇa; supposed probably to be identical with Indra himself :—

देवासुरासंयत्ताआसन् । ते देवा अग्निमब्रुवन् त्वयावीरेणासुरानभिभवामेति । सोऽब्रवीत् । मेधाऽहमास्मान् विकरिष्यै इति । समेधाऽऽत्मान व्यकुरुत । अग्निं तृतीयम् रुद्रं तृतीयं । वरुणं तृतीयं । सोऽब्रवीत् क इदं तुरीयमिति । अहमितिरिन्द्रोऽब्रवीत् । संतुसृजामद्वा इति तौ समसृजेताम् । स इन्द्रस्तुरीयमभवत् । यदिइन्द्रस्तुरीयमभवत् इन्द्रस्तुरीयस्येन्द्रस्तुरीयत्त्वम् । T. B. 1, 7, 1, 2-3 (cf. Ekata, Dvita, Trita and Āpyas)

171. **इष्टिः** —(1) a ṣacrifice (2) a particular oblation; derived from Iṣ to desire or "yaj" ' to sacrifice with 'Ktin' :—देवाऽसुरास्संयत्ता आसन् ते देवाः प्रजापतिमुपसमेत्योचुःनाराजकस्य युद्धमस्ति । इन्द्रमन्वविच्छामेति । ताभिष्टीनामिष्टित्वम् । एष्टया ह वैनासैता इष्टय इत्याचक्षते परोक्षेणपरोक्षप्रियाहि देवाः । T. S. 1, 5, 39 43 cf. Sāyaṇa's comm. एम्यतेनश्यते अभिदिति एष्टय अन्विष्यानस्मि इन्द्र अभिरिति एष्टयः वा cf. also T. B. 3, 12, 4, 15; 3, 9, 13, 49. यज्ञोवै देवेभ्यः उदक्रामत्तमिष्टीभः प्रैषमैच्छन्यादिष्टिभिः प्रैषमैच्छंस्तत हीष्टीनामिष्टित्वम् । A. B. 1, 2 cf also N. T. P. 348.यज्ञेरिषेवाक्तिन् । यजतेयेज्ञन्यदर्थः इष्यते हि सः। इष्टि शब्दो हविर्यज्ञेआद्यूदात्तः यज्ञमान्नेनोदान्नः" इति माधवः

172. **ईडेन्यः** — (1) Agni (2) Vāk derived from Id ' to worship' (D. P. II 9. x, 129) or It ' to move ' (I. 140) :—वाग्घीदंसर्वमीड्वाघेदंसर्वमीडितम् Ś. B. 1, 4, 3, 5- ईडेन्योह्येष (अग्नि) Ṣ. B. 1, 4, 1,1, 29; R V. 3 27, 13; Ś B 1, 4, 3, 5. for another probable etymology, see Aditi, īdā etc.

173. **ईड्यः** —Worshipable, from yaj 'to worship' ईड्यइतियज्ञियो Ś. B. 9, 2, 3, 9, 2, 3, 9 cf. V. S. 17, 55.

174, **ईशानः** —(1) The lord (2) the Āditya, from ĪŚ 'to rule over, control' :—आदित्योवाऽईशान आदित्योह्यस्यसर्वं स्येशानः Ś. B. 6, 1, 3, 17.

This Āditya is one of the eight forms of Agni (ses Āditya & Agni) : एतान्यष्टौ (रुद्रः सर्व, पशुपति, उग्रः, अशनिः भवः महान्देवः ईशान) अग्निरुपाणि Ś. B. 6, 1, 3, 18.

(3) Prāṇa = Agni=Iśānah=Āsu=Āditya : सहस (असुः) ईशानीनाम। स दशधाभवति। सएषएतस्य (आदित्यस्य) रश्मिरतुर्भूत्वा सर्वास्वासु प्रजासुप्रत्यवस्थितः J. up. B. 1, 29, 3, 4; 3, 21, 2; T. B. 3, 10, 8, 1.

175 **उक्थम्** —N of a variety of Sāman, a hymn, a prayer derived from उत्-sthā 'to arise' ते देवाऽसुरानन्वभ्यावायसंतानसुरानानेतैरेवाक्यैः प्रत्युदीतष्ठनां यद् उक्थः प्रत्युदतिंष्ठंस, तदुक्थानां उक्थत्वम् J. B. 63; उक्थैरुदस्थापयन्। तदुक्थानामुक्थत्वम् T. B. 2, 2, 8, 7. There seems to have been a belief that ukthas were associated with productivity and fertility. Ukthas, therefore, appear to have figured as fertility songs in the rites like Mahāvṛta. This may be further corroborated by the fact that the (2) probable fruits of such fertility rites and songs are also called Uktha-अन्नमुक्थानि K. B. 11, 8; 17, 7; प्रजावाउक्थानि T. B. 1, 8, 7, 2; पशवउक्थानि A. B. 4, 1, 12; G.B. 2, 6, 7; T. B. 18, 7, 2; पशवोवाउक्थानि K. B. 27, 10; 29, 8; SV. B. 3, 11; T. B. 1, 2, 2, 2; T. M. B, 4, 5, 18; 10, 10, 2; 19, 6, 3. etc (3) Next step was to regard the sacrificial ceremony responsible for the fertility as Ukthas, for it was from this that these things rise up (T. M. B. 19, 6, 3, etc).

Applied to cosmogony, Uktham might be the name of (4) the earth as the source of all earthly produce (5) the atmosphere as the goal to which all things rise (6) the sky, the sustainer of all things by giving the life—giving moisture (cf. Bṛh. up 1, 6; 5, 13 1; Belvalkar P. 154. A. A. 2, 2,). Corresponding to these Ukthyas of the Macracosm, there are also three Ukthyas of microcosm, namely (1) mouth (2) nose (3) and the forehead (ibid). The two trinities of deities responsible for the rise of the things from two triads of macracosm and microcosm are respectively (1) Agni, Vāyu and the Sun (2) Vāk, Prāṇa and eye. Each set of these three gods are again reducible respectively to the Ātman without, and the Ātman within. Thus Ātman or Brahman is the final Uktha (Brh. up. 1, 6; Belvalker pp. 154 ff. But Nirguṇa Brahman is changeless; the real Uktham is His power, the Vāk or Śakti which alone, indeed, changes. Therefore, Vāk is called the Ukthaṃ (वागुक्थम् Sv. 1, 5; Ś B. 14, 4, 4, 1 etc).

But from another point of view neither Puruṣa (spirit) nor Prakṛti (matter) can be called Ukthaṃ, for neither of them can create without the other; both are inseparable from each other. To indicate this new relationship, arrived at by philosophical analysis, artificial etymologies were manufactured—the etymologies which may be philosophical facts. According to these etymologies, Puruṣa and Prakṛti in their various states have been described: —

In the micracosm : Prāṇa =uk, Annaṃ=thaṃ
(Ś. B. 10, 4, 1, 23; 10, 6, 2, 10)

In the macrocosm : Agni or Āditya = uk, Āhutis (oblations) or
Annaṃ or the moon = thaṃ.
(Ś.B. 10, 4, 1, 4; 10, 6, 2, 8; 10, 6, 2, 9.)

Although the etymology of Ukthaṃ from ut plus sthā seems to be quite reasonable and widely spread, the tradition preserved by Uṇādi Sutras cannot be waived aside. According to this the word Ukthaṃ comes from Vac 'to speak, utter :—

पातृतुदिवचिसिचिरिचिम्यस्थक......उच्यते इति उक्थंसाम विशेपः। "....उंक्थंखर्वं देवांसंघात इति केचित् uṇ S S. 2-6.

The two words, therefore, seem to have merged into one.

174. **उखा**—(1) A boiler, a cooking vessel (2) A fire-place at a sacrifice (3) the act of digging that fire-place; derived from ut plus Khan (to dig) :—एतद्ध देवा एतेनकर्मणैतयावृतेमांल्लोकानुदखनन् यदुदखनंस्तस्मादुत्खोत्खा हवैतामुखेत्याचक्षतेपरोऽक्षम् Ś. B. 6, 6, 1, 23; 6, 2, 2, 23-24; 75, 2, 2;

Probably the fire-place was called Ukhā, because it was dug up; then being used for boiling water etc., it came to be called a boiling place; hence also the vessel used for boiling water on it was named Ukhā.

175. **उत्तर ः**—(1) The sun, so named for shining above (uttaraṃ) all things :— तेषुहिवाएषएतदध्याहितस्तपति । एवाएष (सूर्यः) उतरीऽस्मात्सर्वस्माद्भूताद्भविष्यतः सर्वमेदमीतरोचतेयदिदंकिंच A B. 4, 18.

(2) The sky, as it is the upper half (uttarordha) of the Puruṣa:— यदावैपुरुषएवंविषुवांस्तस्ययथादीक्षणंऽर्धएवंषर्वोऽर्धे । विषुवतोयथोत्तरोऽर्धएवमुत्तरोऽधोविषुवतस्तस्मादुत्तर इत्याचक्षते । A B 18. 9.

(3) The earth, as it is higher than water अयंवै (भू) लोकोऽद्भ्यः उत्तारः Ś. B. 14, 3, 1,28.

176. **उत्थानम्**—The place of rising; the source; derived from ut plus sthā (to rise) —यत्ततोयज्ञस्योदृचंगत्वोतिष्ठन्ति तदुत्थानम् Ś. B. 5, 6, 8, 2.

177. **उत्सेधः** —N. of a particular Saman, derived from Sidh 'to obtain' with the prefix ut; believed probably to help in the attainment of worldly objects :—उत्सेधेनुवदेवापशुदशेधम् T. M. B. 15, 9, 11; उत्सेधनिषेधो ब्रह्मसामनीभवत उत्सैधैनैवास्मैपशूनुत्सिध्य निषेधेने परिह्वाति T. M B. 19, 7, 4.

178. **उदयनीयम्**—A concluding sacrifice, derived from ut plus ay (to rise) :—अथयदजावभृथादुदेत्ययजते तस्मादेतदुदयनीयम Ś. B. 4, 5, 1, 2.

179. **उत्क्रान्तिः** —N. of a one-day sacrifice, in which Dyau Puṣan, Viṣṇu, Agni, Purandhī are invoked; supposed to have helped in crossing over to the heaven; derived from ut plus Kraṃ (to cross over):-एकोवोदेवोरतिरात्रः । इन्द्राविष्णौ वैस्वर्गकामोतपस्तप्त्यै न यज्ञक्रतुमपश्यतामुत्क्रान्तिम् । तेनेष्ट्वा स्वर्गंलोकमुदक्रामताम । Ś. S. S. 14, 71, 1, 2.

180. **उदकम्** —(1) Water; derived from ut 'up', with Akaṃ from añc 'to go' एकोवोदेवोऽप्यतिष्ठत स्यन्न्दमानायथावशम् उदानिषुर्महीरिति तस्मादुकमुच्यते A. V. 3, 13, 4; T Ṣ 5, 6, 1.

(2) Post Vedic tradition derives it from und 'to wet' उदकं कस्मात् ? उदन्तीति सतः Nir 2,7,2 उन्देः न लोपः क्वुन्युत्येयच्च निपात्यते"'उन्नतीति उदकजलम । Udak, derived from this etymology may be compared with L. undu 'wet', unda 'a wave' and SK. udan 'water'.

It may be that originally the water was called udaka because it was brought up from well after digging. Then the act of wetting being a sort of ‘watering’, the root und came to mean‘ to wet’. Thus the original derivation seems to be ud plus añc.

181. **उदरम्**—Stomach from “uru” उरुगृणीहीत्यब्रवीत्तदुदरमभवत् । उर्वेवेमेकुर्वित्यब्रतीतदुदरोऽभवत् । A. up. 1, 4 cf. Ś. B. 12, 2, 4, 11.

182. **उदानः** —Upward breathing or upward-moving; from an ‘to go’ with prefix ud :—उदान उदयनीयः A. B. 1, 7 उदस्तइवह्यमुदानः Sv 2, 2 उदानोह्यन्तयीमोऽमुं (दिव) ह्य वलोकमुदन्नमम्युदनिति Ś. B. 4, 1, 2, 27.

Ud (1) up. High (2) The spirit in the eye and the sun etc. तस्थ यथाकप्यासं पुण्डरीकमेवमाक्षणीतस्योदिति नायं स एष सर्वेभ्यः पाप्मभ्यः उदित उदेति ह्वै सर्वेभ्यः पाप्मभ्यो Ch. up. 1, 6, 6-7.

The word ut indicates the upward or outward motion and seems to be widely spread, used in the sense of ‘up’ or ‘out’ e. g. ut in ut-gard (Norse); E. uttes. L. ute etc. (see E. Smith.)

183. **उदुम्बरः** —A part of a sacrifice; derived (1) from ud and Bhṛ :-अथास्य (प्रजापतेः) इन्द्रभोज आदायोदङङदक्रामत्स उदुम्वरोऽभवत् Ś. B. 7, 4,1, 39; स (प्रजापतिः) अब्रवीत् अयंवावमासर्वस्मात्पाप्मनः उधभार्षीदितियदब्रवीददभाषीः–मेति तस्मादुदुम्भरो इवैतमुदुम्वरइत्याचक्षते परोक्षम् Ś. B. 7, 5, 1, 22.

(2) from Ūrjas :—प्रजापतिर्देवेभ्य अर्जंव्यभजत्तत उदुम्वरः समभवन्नस्मात्स A. B. 5, 24; 7, 32; cf. Ś. B. 6, 6, 3, 3.

184. **उद्गीथः** —(1) Chanting of the sāmaveda.

(2) Designation of Saguṇa Brahman conceived as a mono-phone manifesting into a manifold creation, regarded as polyphonic music, derived from ud plus gai plus tha (ku):—एषउवाउद्गीथः । प्राणोवाउतप्राणेन हीदं सर्वं उत्तव्धं वागेवगीथोच्चगीधाचेतिस उद्गीथः Bṛh. up. 1, 3, 23; J. Up. 1, 57, 7-8; 4 23, 2

Here it will be seen that udgītha is taken to comprehend both the aspects of the spirit, namely the changeless and the changing; the

Śiva and the Śakti; the Spirit and His energy. But, the word is also used to designate either of the two.

(3) Thus udgītha is said to be Prajāpati, Puruṣa etc. (T. B. 3, 8, 22, 3; J. up. 2, 4, 1; 1, 33, 9; 4, 9, 1, etc.) and the various stages through which the Brahman is explained to the novice (i. e. Prāṇa, Agni, Vāyu, Āditya etc.) in the microcosm and macracosm have also been designated by the same name (j. up. 1, 33, 5; 2, 4, 1; 1, 13, 5, T. M. B 6, 6, 18; J. T. B. 102 etc.)

(4) The changing aspect of the Brahman, identical with the changing creation in its stationary form, also bears the same name, but in this respect the etymology given is different, deriving as it does the word from ut plus gai plus sthā : Thus speaking of the microcosm, it would say प्राणएवोत्प्राणेन ह्यु त्तिष्ठति वाग्गीर्वाचो हगिरि इत्याचक्षते ऽन्नंथमन्नेहीदंसर्वंस्थितम् Bṛh. Up. 1, 3, 6. About the macrocosm, it mentions two equations, namely :

1 — Dyau equal to ut; Antarikṣa equal to gi; Prithivī=tha.

2 — Āditya equal to ut; Vay equal to gi; Agni equal to tha. Evidently, the first set refers to the matter or Prakriti element in the manifested creation, while the other to the spirit element in the manifested material creation.

The conception of udgītha as mentioned in this respect may be taken as based on an analogy, discussed below.

(5) Udgītha is one of the stages into which the Sāman Chant is divided as follows :—

I. Five- fold Sāman.

rise Fall

1. Hinkāra 2. Prastāva 3. Udgītha 4. Pratihara 5. Nidhana

II. Sevenfold Sāman.

Hiñkara 2. Prastava 3. Ādi 4. Udgītha 5. Pratihāra 6. upadrava 7. Nidhāna

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From the above two positions of the Udgitha stage, it would be seen that Udgītha was thought to be the pitch mid-way between the rise and the fall, the evolution and the devolution, the birth and the death, the Utpatti and the Laya. In this sense Udgītha (ut plus gai plus stha op. cit) meant the music fully risen and stationary as it were. It was on this analogy that Udgītha, as observed above (see 4) was applied for the apparently static aspect of creation i. e. the creation as existing in the present, standing between the creation and destruction; unfolding and the witholding; the evoltion and the devolution.The following examples may suffice to illustarte the point:-

A Microcosmic Sāman (five-fold) यत्किंचवाचोहुमिति सहिंकारो यत्प्रेति सप्रस्तावोयदेतिस आदि ।

A Macracosmic Sāman (seven- fold) मेघोयत्संप्लवतेसहिंकारो यद्वर्षति सप्रस्तावोभाः प्राच्यः स्पन्दन्ते स उद्गीथो याः प्रतीच्यः सप्रतिहारः समुद्रो निधनम् ।

A Micro-cosmic Sāman (seven fold) यत्किंचंवाचो हुमिति सहिंकारो यत्प्रेति स प्रस्तावो यदेतिस आदिं । यदुर्दित स उद्गीथो यत्प्रतीतिस प्रतिहारो यदुपेति स उपद्रवो यन्नीतितन्निधनम् ।

A macrocosmic Sāman (seven fold) तस्य (आदित्यस्य) यत्पुरोदयात्स हिंकार......अथ यत्प्रथमोदिते स प्रस्ताव......अथतत्संलवेलायां स आदिः......अथ यत्संप्रति मध्यन्दिने स उद्गीथः..... अथयदूर्ध्वं मध्यंदिनात्प्रागपरा ह्णात्स प्रतिहारः ... अथयर्ध्वंमपएह्णात्प्रागस्तमयात्स उपद्रवः.......यत्प्रथमस्तमितेतन्निधनम ।

185. **उद्भित्**—a sprout or shoot f om Ud-bhit अथैषएकत्रिकः प्रजायते सद्गित । एतेनवैप्रजापतिरेषांलोकानामुदीभनत् । T. M. B. 16, 16, 1-2.

186. **उपयजः** —N. of additional eleven formulae of sacrifice from up plus yaj :—एकादशेपयजः यद्यजंतमुपयजतितस्माद्उपजोनामा Ś. B. 3, 8, 4, 10.

187. **उपयमनी**—A support, a substratum; from up plus yam :—उदरं वाऽउपयन्युदरेण हीदंसर्वमन्नाद्यमुपयतम् Ś.B. 14, 2, 1, 17. अन्तरिक्षंवाऽउपमन्यन्तरिक्षेण हीदं सर्वमुपयतम् Ś. B. 14, 2, 1, 17.

188. **उपयामः** —N. of a sacrificial graha; the earth as its equivalent in the cosmic sacrifice इयं (पृथिवी) वाऽमुपयाम इयंवाऽइदमन्नाद्यमुप यच्छति पशुभ्गो मनुष्येभ्यो वनस्पतिभ्यः Ś. B. 4, 1, 2, 8.

189. **उपवसथः** —The day preceding a Soma sacrifice, meant for the preparation by following certain fixed code of behaviour including fast, intended for thorough purification. On this day the sacrificer is supposed to live in the company of gods, approaching to partake the sacrifice on the next day. Derived from up plus vas plus stha in the sense of Ādhara :—यद्दहरस्पश्वोऽग्न्याधेयंस्यात् । दिवैना श्रीफन्मने, ह्वैदेवा मनुष्यस्याजानन्ति तेऽस्यैतच्छ्वोऽग्न्याधेयं विदुस्तेऽस्य विश्वे देवागृहानागच्छन्तितेऽस्यगृहेषु प्रवसन्तिस उपवसथः Ś. B. 2, 1, 4, 1 of also 3, 9, 2, 7.

2. A fast day, as upa-vasatha in the above sense is prominently a fast-day, as upa-vāsa also consists in abstaing from every kind of sensual gratification (Ś S. S. 12, 32; Y. 1, 175, 3, 190; M-Sm. 11, 190)

190 **उपवेषः** —Certain prescribed code of behaviour preparatary for sacrifice; derived from up plus Viṣ as it is just as sitting near the sacrifice :—उपेववाऽएनेनैतद्द्वेष्टितस्मादुपवेषोनाम Ś. B. 1, 2 1, 3. Cf. T. B. 3, 3, 11, 1; 3, 3, 11, 2.

191. **उपसदः** —1. N. of a sacrifice 2. N. of a ceremony forming part of Jyotiṣtoma and lasting for several days, supposed to bring the gods near; derived from up plus sad 'to approach, sit near' :—ते (देवाः) एताभिरुपसद्भिरुपासीदंस्तद्यदुपासीदंस्तस्मादुपसदो नाम Ś. B. 3, 4, 4, 4-6; cf. also 10, 2, 5, 4-8; A. B. 1-24-25 etc.

192. **उपहव्यः** —N. of a oneday-sacrifice; so named because all gods are invoked (upāhvayante) :—इन्द्रोयतीन्सालावृकेयेभ्यः प्रायच्छत्तमश्लीलावागभ्यवदत् स प्रजापतिमुपाधावत्तस्मादुपहव्यं प्रायच्छत्तं विश्वे देवाउपाह्वयन्तेयदुपाह्वयन्ततस्मादुपहव्यः T M. B. 18, 1, 9 cf. 18, 1, 2.

193. **उपसर्गः** —1. An abbreviation (lit. a small creation) of a big term; derived from up plus sṛj = महानाम्नी नामुपसर्गानुपसृजति A. B. 16, 4.

2. Prefixes added to the roots of निपाताश्चादयोज्ञेयाःप्रादयस्तपसर्गकाःद्योतकत्त्वात्क्रियायोगे लोकादेवगताइमे In this sense also the same derivation may hold good; for upasargas (prefixes) also, like English preposition seems to be regarded as the relics of some bigger words. E. G. प्र=प्रकृष्टेन, नि=निःशेषेण, विना etc. (cf. Nir 1, 2). This view will obviously

go against the theory according to which upasargas have no idependent meaning of their own (cf. 10, 15. संतमेवविरमप्रकृतत्वादयकाशिवमदि-द्यु तंदगे निभ्रभं मधुमदः प्रभदानांधातुत्लीनमपुसर्ग इवार्थम् । It is however in accordance with the more progressive view, attributed to Gārgya and followed by Yāska and various other later authors (cf. Nīr. 1, 2; Si. 10, 15. उपसर्गेणधात्वार्थोवलादन्यत्र नीयते प्रहाराहारसहार विहारपरिहारवृत Cf also धात्वर्थंवाधतेकश्चित्कश्चित्तमनुवर्तते । तेमेवनिशिनष्टवन्यउपसर्गतिस्त्रिधा । For greater details see Nīr. 1, 2. with Durgas' comm.

194. **उवांशुः** —N. of a sacrificial graha; supposed to be the smaller (upa) form of the great Anśu, the prajāpati :—अथयस्मादुपांशुर्नाम अंशुर्वैग्रहः स प्रजापतिस्तस्मादुपांशुर्नाम Ś. B. 1, 1, 2.

195. **उरस्**—The breast, bosom, from ur (an extant root) 'to go' :— उरुरभववत् । उदुरस उरस्त्वम् J. up. 4, 11, 3, 1.

The root ur seems to mean 'to go upwards' as will be clear from its cognates i. e. L. orīri 'to go up; to rise; SK. urdhavam 'upward Gr. Oros, 'mountain; Gr. Oreiads 'mountain'; E. Oread 'mountain, 'Ass. ure' the sun on high; the heaven; the heavenly lustre; (cf. L. oriens; E. orient) Ger. uhr (?) day, SK. Uras 'best, highest, excellent as also urap, the breast'. It might have been derived from Ru 'to move' (D P. 1, 1008) combined with UT 'upward'. Thus, the word would have taken suggestion from the up-rising breasts of woman because of the two mammalry glands.

It is also not very unlikely to cognate E. breast, A. S. breast; Ger, brust; But Borst; Leth. Boros with SK uras.

196. **उर्वी**—The earth derived from uru 'wide' :—यथेथंपृथिव्युर्व्यैवभुकभूयासत् Ś. B. 2, 1, 4, 28

197. **उलूखलम्**—A mortar, derived from uru 'wlde' plus Kr. 'to make, to do': cf Ś. B. 7, 4, 1, 22. ऊँमेकरदितितस्मादरुकरमु रुकरं हवैतदलूखलमित्य । चक्षते परोक्षं परोक्षकामाहि देवाः (Cf. Nīr. 9, 2, 10, N. T. PP. 469 ff)

198. **उष्णिक्**—N. of a metre, from ut plus ṣṇih (Iv. 91) 'to desire, love' or ut plus snā (I. 868; II. 43) 'to cleanse' or from uṣṇīśah' a

turban':—उष्णिगुतस्नानात् स्निह्यतेर्वाक्रान्तिकर्मणोऽपिवाष्णीविणो वेत्यौपमिकम् D. B. 3, 4, with sāyaṇas comm;

199. ऊतिः —The heavenly paths of god (2) divine protection from UT (?) or, as seems to be suggested below, from śrutih (from sṛ 'to go') ;—ऊतयः खलुंवैतांनाम याभिर्देवा यजमानस्य हवमायन्ति। ये वै पन्थानोया स्रुतयस्तावावाऊत्तयः A. B. 1, 2.

The derivation of Ūtih 'protection, favour' may better be taken to be from av 'to protect' (nīr.T. 408) and Ūtih 'the path' from root 'ut' probably meaning 'to go' as suggested in the first half of the passage.

200. ऊतीका —N. of a plant, from utih 'protection': derivation based on a myth :—इन्द्रोवृत्रायवज्रमुदयच्छत। सयत्रयत्रपराक्रमत। तन्नाध्रियत। सायूतीकस्तम्वे पराक्रमत ।साऽध्रियत सोऽब्रवीत् । ऊर्तिर्वैमेघा । इति तदूतीकानामूतीकत्वम्। T. A. 5, 2, 24.

201. ऊरु —Thigh; probably from ut plus ru (to go), see uras :—तदूर्ध्वमुवदसर्पता ऊरूअभवताम् (A. A. 2, 4,) Here, the verb upasarpata need not be takea as meant to be one of the constituent of the word, but as the equivalent of Ur 'to move' combined with ut, as in 'uras' above. The thing is so called because it is the upper part of the leg.

Un. S. Suggests the derivation from Urnu 'to cover' (un. S. S. 1, 30-31) which does not seem to be so natural, as the uru must have been in existence even before man thought of covering them.

202 ऋक् — A prayer, a hymn; a verse of the Ṛgveda; derived from ṚC 'to pray, worship' (D P. VI. 19) or ARC 'to pay respect, worship' (I. 219; X. 266) :—ऋचांवनेमानृचः ṚV. 8, 5, 27. ब्राह्मणोयस्या-र्चेन्त्पृग्भिः साम्नायजुर्विदः A. V. 2, 1, 38. अथेमाति प्रजापतिं ऋक्पदांनिशरीराणि सीश्वत्त्याऽभ्यर्थत् यदम्यर्थत्ता एवर्चोऽभवन् J. up. B. 1, 15, 6. cf. Ś. B. 7, 15, 2, 12;

It will be seen that the root ṚC and ARC seem to be the two forms of one and the same verbal stem having their origin from 'burning or kindling of fire' (see Arka) It is, therefore, no wonder that like the word Arka. derived from ARC, the ṚK derived from

ṚC also came to mean (2) Agni, (3) Vāk (4) Brahman (5) Prāṇa (J. Up. B. 4, 23, 4; 1, 9, 2; 1, 25, ८; Ś. B. 4, 6, 7, 5; 7, 5, 2, 12; K. B 7, 10; Ch. up. 1, 1, 5. etc.)

The evolution of ṚK to Vāk and from that to Prāṇa and Brahman may also be due to the fact that ṚK was the name of the verse of Ṛgveda and hence the quintessence of the speech (vāk) cf. वाचऋग्रस: Ch. up. 1, 1, 2.

(see also ARKA and वैदिक-दर्शन)

203. **ऋतम्**—1. The principle of becoming (2) the order, divine and moral (3) the sacrifice; derived from Ṛ 'to go' (D. P III. 16; 1, 968). It may be said to be identical with the principal becoming (Ṛtvaṃ) that appears in Brahman, and seeing which in Himself He starts creation by creating a Ṛtvij who may (स आत्मन्नृत्वम् अपश्यत्तत ऋत्विजोऽसृजत T. M. B. 10, 3, 10) carry on the sacrifice of creation criginated from Ṛta, the Principal of Ṛtus also may be thought to be derived from Ṛt, as they (seasons) as all periods of time are essentially the embodyment of the principle of Becoming (cf Ṛtavaḥ etc. Ṛtavyah Ś. B. 8, 7, 1; 1; Saṃvatsarovā Ṛtavyāh Ś. B 8,6, 1,4; 8,7, 1, 1; cf also un. S. 1, 71).

NIR ṚTIH is another word that may be mentioned in support thereof. NIRṚTIH obviously appears to be the negation of Ṛtih which is probably another form of Ṛtaṃ. Thus it would mean cessation or negation of becoming; hence issueless wife is called possessed of NIṚITI, as she has nathing to continue her becoming (the continuity of race) – यावाऽअपुत्रापत्नीसानिऋतिगृहीता Ś. B. 5, 3, 1, 13.

Nirṛiti is also the name of deathdescribed as black, horrible, having noose and sharp weapons Ś. B. 7, 2, 1, 7; 7, 2, 1, 10; 7, 2, 1, 11; 7, 2, 1, 11; 7, 2, 1, 15. A B. 2, 15. Nīr. 2, 2, 8) But, if Ni in Nirṛti is not taken to be a negative, particle it may have been excessive becoming (नि.शेषेण ऋति:) which may also ultimately mean Death or difficulty (Nīr. 2, 2, 8)

In the same way, Mṛ. 'to die' may be taken to be the negation of the root Ṛ., as also Mṛtaṃ of the Ṛtam.

(For details see वैदिक-दर्शन)

204. **ऋतुः** —See Ṛtaṃ.

205. **ऋत्विजः** — A priest officiating at a sacrifice, from

1. Ṛtvam :— स आत्मन्नृत्वम् अपश्यत्तन ऋत्विजोऽसृजत यदृत्वादसृजत तदृत्विजामृत्विजत्वम् T. M. B. 10, 3, 1.

2. Ṛtu plus yaj :—ऋत्विजऋतुयाजान्यजति G.B. 2, 6, 10. Śākapuṇi suggests the derivation of the word from ṚK plus Yaj, but Yāska supports the second of the Brahmaṇic derivations.

Of these etymologies, the second seems to be the original, as it has a reference to the concrete facts of life. The other one also though relating to abstract philosophical thought, and hence later, stands as a fact. It refers to the analogy of sacrifice by which, as mentioned in Vaidika Darśana, the process of creation is often described. As already reported, the creation is the outcome of Ṛta, the Principle of becoming, so Ṛtvam which may be the same as Ṛta is said to appear in the Brahman, and seen by him (स आत्मन्नृत्वमपश्यत्ततऋत्विजोऽसृजत) and from that Ṛtvaṃ, the principle of activity or becoming, the Ṛtvija who is like Brahmā the active agent of creation is produced. Hence Ṛtvijah is often likened to the active limbs while sacrificer to the soul within (आत्मावैयज्ञस्य यजमानोऽङ्गान्यृत्विजः Ś. B. 9, 5, 2, 16)

206. **ऋद्धिः** —Growth, prosperity, good fortune; derived from ṚDH (IV 135; V. 24) ऋद्धया ऋध्नोति G. B. 2, 1, 12; cf T. B. 3, 3, 8, 8.

The root Ṛdh also might have had its origin in the root Ṛ.

207 **ऋषिः** —1. A seer, sage, an inspired poet who sings of sacred hymns 2. performer of penances derived from (1) Ṛṣ 'to go' (VI-7) अजान्ह वैपृश्नीस्तपस्यमानान्ब्रह्मस्वयंभ्वभ्यानर्षत्त ऋषयोऽभवन्तऋषीणामृषित्वम् T. A .2, 9, 1 cf. Sāyaṇa's comm. (ābhimukhyena Pratyagacchata), un. s. s. 4, 128, ऋष्गतौऋषिः मन्त्रदृष्टागत्यर्थत्वादृषेर्ज्ञानार्थ- त्वान्मंत्रंदृष्टवन्तः ऋषय cf. also Nīr. 2, 3, 2.

(2) Ṛiṣ 'to hurt' (D. 1, 725 cf. VI, 125) :—ते यत्पुस्मात्सर्वस्मादिदमिच्छन्तः श्रमेणतपसारिषंस्तस्मादृषयः ।

See also Nīr. 2, 3, 2 which mentions the view of Aupamanyus who derive the word from Ḍrṣ 'to sea'. But the first two seem to be phonetically sound, and it is probable that originally these were two words with slight variation, which later merged into one.

208. **ऋषिस्तुतः** —A one-day sacrifice, also knawn as Ṛṣi-stoma; derived from Ṛsi plus stu plus Kta :—ऋषयोह्येतमग्रेस्तुवस्तस्मादाहुर्षिष्टुतऽइति S. B. 1, 3, 4, 6.

209. **एकतः** —(See Āpyah)

210. **एकधना**—1. Odd number; not existing in pairs 2 one-day. sacrifice.

अयुङ्गाएकधनाभवन्ति । त्रयोवापञ्चवा पञ्चवासप्तवा सप्तवानववानव वैकादश वा त्रयोदशवा पञ्चदशव । द्वन्द्वमहमिथुनं प्रजनमयथ यएषएकोऽतिरिच्यते । सयजमानस्यश्रियमतिरिच्यते । सवाऽएषांसधनं : यो यो पूजमानस्य श्रियमभ्यतिरिच्यते तद्यदेषां सधनं । तस्मादेकधना नाम ।

211. **एकविंशः** —1. Consisting of twenty-one. 2. Twentyfirst; hence 1. N. of a stoma consisting of twenty one parts 2. N. of the deity occuring in the twenty-first 3. Ātman; Āditya, Prajāpati :—आदित्य एवैकविंशस्यातनंद्वादशमासाः पञ्चर्त्तवस्त्रय इमेलोका असावादित्यएकविंशः T. M. B. 10, 1, 10. T B. 1, 5, 10, 6; 3, 12, 5, 8; T. M. B, 6, 2, 2. cf. 10, 1, 10; 4, 6, 4; एकविंशो वै प्रजापतिर्द्वादशमासाः पञ्चर्तवस्त्रय इमेलोका असावादित्य एकविंशः A. B. 1, 30 एकविंशो वै पुरुषोदसहस्त्या अँगुलयोदशपाद्याआत्मैकविंशः Ś. 13, 5, 1, 6; A. B 1, 19; T. B 3, 3, 7. 1.

212. **एकवीरः** — A pre-emient warrior or hero; from EKA 'one' and VĪRA derived from VĪRYA : एकोहतु सन्वीरो वीर्यवान् भवति J. up. B. 2, 99, cf 2, 5, 1.

213. **एष्टयः** —1 The object of desire, hence 2. Apsarases; 3. the medium through which the desire is communicated hence 4. ṚK and Sāman; derived from Āśās 'to desire' ऋक्सामानि वाऽएष्टय ऋक्सामैह्य शसतऽइति नोऽस्त्वित्थं नोऽस्त्विति Ś. B 9, 4, 1, 12.

For Aiṣtayah as Apsarasas, see Vs. 18, 43 with comm.

214. **ऐडम्**—N. of a Sāman; from IDĀ :—(देवाः) प्रतिष्ठामिडाभिरैडेनावरुन्धत T. M B 10, 12, 4.

215. **ऐढतम्**—N. of a Sāman, named after its author IDHAT :— इढन्वा एतेन काव्योऽञ्जसा स्वर्गं लोकमपश्यत् स्वर्गस्य लोकस्यानुख्यात्यै T. M. B. 14, 9,16.

216 **ऐशिरम्**—N. of a Saman, supposed to give AIŚIRAM, progeny :- ऐशिरम्भवति प्रजातिर्वा ऐशिराणि प्रजायते बहुभत्यै शिरेण तुष्टुवान: T. M. B. 14, 11, 20.

217. **ओ३म्**—A mystic monosyllable, regarded as the best name of Brahman and a sacred syllable

In the post-Vedic literature, the word is generally derived from AV 'to protect' (see un. S S. 1, 128; Sāyaṇa on A. B. 25. 7; Gough, upaniṣads pp. 70–1) which finds support from the Vedic words Omah (protector) Omyā, Oman (protection), Omanvat etc It is on this basis that Avamānais sometimes suggested as the original from of Oṃ But Gopatha Brāhmaṇa does not accept this etymology and derives the word from ĀP. 'to pervade', on the ground that the latter derivation satisfies the meaning, which is more important while the former bears only a phonetic affinity (को-धात्तु रित्याप्रधातुखतिम्प्येके रूपसामान्यादर्थसामान्यं नैदीयस्तस्मादापेरोंकारः सर्वमाप्नोतीत्यर्थः G. B. 1, 26.) Though this view may not be taken to be literally true, it seems to be based on certain fact. Oṃ is a syllable in pronouncing which one has to open the mouth widely and then close it; and thus all the letters of the alphabet may thought to be represented by this syllable, as all of them are uttered between the two acts of opening and closing of lips. Therefore it can represent all the speech-sounds, hence Oṃ is called speech or Vāk or (J. U. 1, 1, 6, 7 etc) the quintessence of Vāk or speech (Ch. u. 1, 4), pervading all speech-sounds (letters) This is probably the sense in which Oṃ might have originally been said to pervade.

When Vāk came to mean the Śakti evolving into, and lying at the root of all manifold creation, Oṃ as the essence of Vāk was thought to be coextensive with it and hence pervading the whole temporal creation (ओमित्येतदक्षरमिदं .सर्वं तस्योपख्यानभूतं भविष्यदिति सर्वमोङ्कार एव Mā up. 2) Approaching from a different stand-point, the word can more correctly be derived from the syllable UM (See वैदिक-दर्शन pp. 24-25)

Now Brahman in this capacity has three states (waking, dreaming and sleeping) with their three corresponding aspects of Brahman (Vaiśvanara, Taijas and Prājña). From this point of view also, the word Oṃ satisfied the necessary condition, analysable as it is into A, U, and M, which Māndukya Upaniṣad identifies with the said triad respectively (see A. B. 25, 7; Mand. up. 3). Three letters could again represent the three functions of Brahman, namely creation, preservation and destruction, and in later times, therefore, Oṃ is used as the name of the triad, representing the union of the three gods A (Visṇu), U (Śiva) and M (Brahmā).

But, the above-mentioned three aspects do not exhaust the whole Brahman. The real Brahman is above all these, above entire temporal creation. Oṃ is the name of this aspect also (यच्चान्यत्रिकालातीतं तदप्योंङ्कार एव Mānd.).

The three aspects are only the three quarters of it and are called Mātras (Knowables) while the Oṃ as the Nirguṇa Brahman is the fourth quarter above them, Amātrāh (unknowable), unspeakable, the Śiva into which the whole creation passes away, one without duality. (Mānd. up. 11-12)

(See also Gough's upaṣniads)

217. **ओषधयः** —Cooked offering, ripe, fruits, herbs and plants having them from Oṣaṃ plus Dhaya :—साहैवं नाभिराधयाच्चकम्... ....तां वौस्रदोषं धयंति तत औषधयः समभवंस्तस्मादोषधयोनाम Ś. B. 2, 2, 2, 4-5. Obviously Oṣam seems to be derived from UṢ 'to burn, cook, bake', hence also to ripen therefore Oṣadhi would mean (oṣa plus Dhi) that which bears fruits (cf दय्योवा ओषधयः। पुष्पेभ्योऽन्याः फलं गृह्णन्ति, मूलेभ्योऽन्याः T. B 3, 8, 17, 4) or rather whose fruits ripen (उभय्यो ··· ··· पच्यन्तेऽकृष्टपच्याश्चकृष्ट पच्याश्च T. M. B. 6, 9, 9,) cf ओषध्यः फलपाकान्ता Manu—S. 1, 46.

For post-vedic tradition see Nīr. 9, 3, 6. ओषधय ओषद्धयन्तीति वौपत्येना ध्यन्तीति ओषं धयतीतिवाद्रोद्र धयन्तीति Cf also N. T. pp 470 ff who also supports the same. cf. Sāyaṇa On A. V 1, 23, 1, 12, 3, 31. Ṛ. V. 10, 91, 6 where he says ओष. फलपाकः अस्यांधीपयेइति औषधिः। Thus it would be seen that only Nīr. and its commentators give more than one etymologies, while the Brahmanic derivation from Oṣa as fala-pāka is adhered to. This may be suggested even in A. V. 12, 3, 31 where waters are prayed to put Osaṃ (obviously fruits) in the trees :— प्रयच्छं पशुत्वस्याहर ओषमहिसन्तः ओषधीतेन्तु पर्वन्। 2. Cf. also Ṛ. V. 10, 91, 6. तमोषधीर्दधिरे गर्भमृत्वियं तमायोऽग्निं जनयन्त मातरः which suggests Oṣaṃ to be the container of fire. Thus Osadhis are named so, because from them fire was produced cf. T. B. 3, 2, 5, 7 अग्नेर्वाएषायतन्न यदोषधः Cf. also KB 6, 5, AB. 5, 28; T. M. 2, 1, 5, 1, Ś. B. 1, 3, 3. 9; 1, 8, 2, 11; 1, 9, 2, 92.

218. **औद्दणोरन्ध्रे** :—N. of two particular Sāmans; named after uksanorandhra : —उद्दणोरन्ध्रो वा एताभ्याङ्कान्योऽञ्जसा स्वर्गं लोकमपश्यत् T. M. B. 13, 9, 19.

219. **औदलम्**—N. of a Sāman, named after Udala :—उदलोवाएतेन वैश्वामित्रः प्रजापतिं भूमानगच्छत्, प्रजायते बहुर्भवत्यौदलेन तुष्टुवान T. M. B. 14, 11, 33.

220. **औदग्रभणानि**—N. of certain oblations supposed to take one to heavens, derived from ud plua gṛh (D. P. 1, 681; X. 351) :—ओदग्रभगैर्वै देवा आत्मानमस्माल्लोकात्स्वर्गं लोकमभ्युदगृह्णत यद्गृह्णत तस्मादौदग्रभणानि Ś. B. 6, 6, 1, 22.

221. **और्णायवम्**—N. of a Sāman, named after a Gandharva.

222 **और्णायु**— अंगिरसोवैसत्रमासत तोषामप्तः स्पृतः स्वर्गेलोक आसीत् पन्था यन्तु देवयानान्न प्राजानेस्तेषाङ्कल्याण आँगिरसोऽध्यामुदव्रजन् स ऊर्णायुगन्धर्वमप्सरसाम्मध्ये प्रेङ्ख यमाणमुपैत्स ईयामितियो यामभ्यदिशत्शैनमकामयत तमस्य वदत्कल्याणा इइत्याप्तौ वै वः स्पृतः स्वर्गो लोकः पन्थानंतु दैवयान्न प्रजानीथेदं साम स्वर्ग्यं तेनस्तुत्वा स्वर्गं लोकमप्यथ मातु वोचोइभदर्शमिति T. M. B 12, 11, 10.

223. **औशनम्**—N. of a Sāman, after its author Uśana or Uśan the Vāyu to whom it is addressed :—उशना वैकाव्योऽकामयत यावानितरेषां काव्यानां लोकस्तावन्तंस्पृणुयामिति सतपोऽतप्यत् स रत्तदौशनमपश्यत् ········ T. M. B. 14, 12, 5 cf 7, 5, 20. वायुर्वा उशनस्तस्यैतदौशन T. M. B. 7, 5, 19.

224. **कः** —1. Prāṇa (को-वै प्राणः j. up. B. 4, 23, 4 cf. J. T. B. 3 ·2 etc)
2, Prajāpati (A B. 2,38,6,21; K B 5 4;24,4,5,9;T M.B. 7,8, 3; T. B. 2, 2, 5, 5, Vs. 11, 39; 12, 102; G. B. 2, 1, 22.

The word is said to be derived from the interrogative pronoun कः 'who ?' :—

(1) इन्द्रो वै वृत्रं हत्वा सर्वा विजितीर्विजित्याब्रवीत्प्रजापतिमहमेतदसानि यत्त्वमहं महानसानीति। स प्रजापतिरब्रवीदथ कोऽहमिति। यदेवैददवोच इत्यब्रवीदथत्तत्तो वै को नाम प्रजापतिरभवत्को वै नाम प्रजापतिः A. B. 12, 10

(2) प्रजापतिरिन्द्रमसृतानुपरदेवानाम् । तं प्राहिणोत् परेहिएतेषां देवानामधित तिरेधीति। तं देवा अब्रुवन् । कस्त्वमसिव वैत्वयंच्छ्रयांसस्सइति । सोऽब्रवीत्कस्त्वमसि वयं वै त्वच्छ्रेयासस्म इति। मादेवा अवोचन्निति। अथ च इदं तर्हि प्रजापतौ हर आसीत् यदस्मिन्नादित्ये तदेनमब्रवीत्। एतन्त्रे प्रयच्छ अथाहमतेषां देवानामधिपतिर्भविष्यानीति कोऽहं स्यामित्यब्रवीत् — एतत्प्रदायेति एतथ्स्याइत्यब्रवीत् यदेतदब्रवीषीतिं कोह वैनाम प्रजापतिः। T, B. 2, 2, 10, 6.

After what has been said of Prajāpati, Indra, Vṛtra Āditya etc in वैदिक-दर्शन, these myths embodied in the two passages may be taken to mean more than what is usually read into them. It has been said that death of Vṛtra and consequent release of Āpaḥ means the energization of the hard mass of matter transforming them (Āpah) into expanding active waters sometimes called Bṛhatī (cf. यश्चापश्चन्या वृहतीर्जजान् कस्मदेवाय हविषा विधेम Ṛ. V. 13, 121, 9) which produces the Bṛhat (Agni) transformable into three Bṛhats i. e. Agni or Prāṇa (the spirit of the earthly region) Vāyu, the Spirit of the mid-region and Āditya (the Spirit of celestial region In fact,as has already been said, Indra or Agni who energizes Āpah (matter or Prakritī) is none else but the Brahman or Prajāpati Himself; but He is changeless and inactive.Therefore Indra is said to have taken the power (harah or Mahah) of Prajāpati and with it to have killed the Vṛtra or become the lord of Devas; but the question still remains: if Indra is Prajāpati, what (Kah) is He ?, if Indra took away His power, what remained in Him ? No definite answer can be given except that He is कः , the great unknown, undescribable, Nirguṇa Brahman. He is a big puzzle, a great interrogation, Kah (what, who ?). The only form of His known to us is the Hiraṇyagarbha, and nothing is known about Him, the real. Therefore, Ṛ V X. 121 eulogises कः by speaking of His manifested Saguṇa form :—

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
सदाधार पृथिवी द्यामुतेमां कस्मैदेवाय हविषा विधेम ॥ Ṛ V. 121, 1, etc.

225. **ककुप्** —N. of a metre named after the analogy of the hump of the bull :—

ककूप्ककुद्रूणिणीत्वौपाकिमन् D. B. 3, 5, cf.

Sāyaṇa. यथा वृषभस्य मध्यप्रदेशः ककुद—संज्ञकउच्छ्रितो भवति । एवं मध्यम पादस्य जागत्वात् चतुरत्तरं ककुत्स्थानीयक स्यास्ति । ककुप दक्रारस्य पकार..........

2 ककुप्चकुब्जश्च कुततेवेब्जितेर्वा D. B. 3, 6. cf. also Ṇīr. 7, 3, 7. who follows the Brahmana and quotes it verbatim

226. **कर्म**—Action; from Kṛ 'to do" with Manit—(un. S. 4, 144) cf. यो वाव कर्मकरोति etc Ś. B. 6, 5, 17.

2. A heroic deed वीर्यं वै कर्म Ś B 11, 5, 4, 5,

3 Sacrifice यज्ञो वै कर्म Ś. B. 1, 1, 2, 1, 4. good and bad deeds पुण्यो वैं पुण्येनकर्मणा भवति पापमेति Ś. B. 14, 6, 2 14.

227 **कलिन्दाः** —N of a country, named after Kalis to whom it was given. तद्यते कलिन्दा प्रायच्छसतत्कीलन्दानां कलिन्दत्त्वम् J. B, 47.

228. **कश्यपः** —1. Prajāpati, the Saguṇa Brahman, कश्यपः पश्यको भवतिं यत्सर्व परिपश्य नर्त ति सौदभ्यात् T. A. 1, 8, 8. cf Nīrukta also quotes the same.

It may be pointed out that Kaśyapa is a great Seer occuring also in upaniṣads and A. V. and seems to be the N. of the creative aspect of Brahman and hence in Puraṇas sometimes known as Kaśyapa Prajāpati. In this capacity, he is said to marry Diti and Aditi and thereby produce both destructive as well as creative beings This fully accords with the conception of Aditi and Diti we have discussed above But Mārkandeya Purāṇa gives another etymology (cf. कश्यपास्तस्य पुशोऽभूत् कश्यपानात् स काश्यपः) which hardly satisfies the characteristics of the deity signified by the word 'kaśyapa'. Nevertheless this may well apply to the Kaśyapa, the tortoise who because of his slothful habits and appearance may be likened to a drunk man. The first derivation also seems to suit the tortoise, as it may be said merely to lie in wait slothfully and see emptily with out showing much of activity.

229. **कामः** —1. desire, wish 2. the object of desire; derived from Kaṃ 'to desire' :—

cf. कामान् कामयते Mu. up. 1, 8. काम कामयते Mānd up. 5 etc.

230. **कालेयम्**—N. of Sāman; supposed to help in driving away the enemies etc. from Kāleya 'to push forward, cast, throw, drive away :-

देवासुरा यज्ञेऽस्पर्द्धन्त्। ते देवाऽसुरान वहिष्यवमानान् निरघ्नसं……… तान कालेयएवान्वभ्यपायसं, तानकालेयेवैव कालेयादकोलयन्त यदकालयन्ततन्त तत्कालेयस्य काले यत्त्वम् J. B. 46 cf. T. M. B. 8, 3.

231. **काक्षिवतम्**—N of a Sāman, named after its author Kaksivat :— कशी वम्वाएतैनौशिजः प्रजातिं भूमानमगच्छत्……T. M. B. 14, 11, 17

232. **कार्णश्रवसम्**—N. of a Saman, named after its author Karuṇa-sravas :—कर्णश्रवा वाएवदाङ्गिरसः पशुभामः एतद् सामापश्यत् T. B. M. 13, 11, 14

233. **कापिवनः**—N. of a sacrifice, named after the great sacrifice Kapivana :—एतैनै वै कपिवनोः भौवायन इष्ठवाऽरुत्ततामगच्छत् T. M. B. 20, 13, 4-5

234. **काषमर्यः** —N. of a tree; derived from the root kṛṣ 'to draw, to plough' :—यत्रवैदेवाअग्ने पशुमाले भिरे तदुदीचः कृष्यमाणस्यावाङ मेधः पपात स एष वनस्पतिरजायत। तद्यत्कृष्यमाणस्योवाङ पतत्तस्मात्कोर्ष्मर्यः Ś. B. 3, 8, 2, 17 cf. 7, 4, 1, 39, 3, 4, 1, 16.

235. **काण्वम्**—N. of a Sāman, named after its author Kaṇva :—
यदउ कण्वोनार्षदोऽपश्यत् तस्मात्काण्वं मत्थाख्यायते J. B. 99.

236 **किरिकाः** —Scribes, clerks; from Kṛ 'to do' :—नमो वः किरिकेभ्यइति। एते हीदं सर्वंकुर्वन्ति Ś B. 9, 1, 1, 23

237. **कार्तवेशम्**—N. of a Sāman; named after Kṛtveśa, the author :—
यदउकृत्वेशोऽपश्यत् नस्मात्कार्त्वे शीमत्याख्यायते J. B. 96.

238. **कावम्**—N of a Sāman, named after its author, Kavi :—
तद उ-कविर्भीगवोऽपश्यत। तस्मात्कावं मित्याख्यायते J. B 57.

239. **कुन्तापाः** —N. of a country and its people; so called for being badly (Ku} hot (tap) :—

अथकुन्तायः शंसति । कुयंह्यैनामकुत्सितं भवतितद्यत्तपसितस्मात् कुन्तापास्तत्कुन्तानां कुन्तापत्वम् G. B, 2, 6, 12.

240. **कूर्मः** — 1. Doer, creator, Āditya 2. Prāṇa; derived from Kṛ. 'to do' :—प्राणोवैकूर्मः प्राणोहीना सर्वा प्रजाकरोति Ś B. 7, 5, 1, 17.

3. Prajāpati एतद्वै रूपंकृत्वा प्रजापतिः प्रजान्नि सृजत । यदगमृजता करोः नद्यद्रकरोयस्मात्कूर्मः Ś. B. 7, 5, 1; 1-5; 6, 5, 1, 12.

4. the sun, स य स कूर्मोसो स आदित्यः Ś. B. 6, 5, 1, 6, 7, 5, 1, 5,

241. **कौत्सम्** —N. of a Sāman, named after its author, Kutsa :—एततकुत्सः सामापश्यन्तेनैनमन्ववदत्स उपावर्त्तत T. M. B. 9, 2, 22; T. M. B. 14, 11, 26, 9, 22, 11.

242 **कौलमल बर्हिषम्** —N. of a Sāman; named after Kulmala-varhi with whom it has been notably associated :—कुलवीर्ह्व्वा एतेन प्रजापति भूमानमगच्छत् T. M. B. 15, 3, 21.

243. **कौशिकः** —N. of a Cātvāla (A hole in the ground to receive an oblation or the sacred fire, derived from Kaśi (a cap) :—

अथयत्सुवर्णरजताभ्यां कुशीभ्यां परिगृहीत आसीत । साऽस्य कौशिकता T. B. 1, 5, 10, 2.

244. **कौशीतकिः** —A hymn, named after Kuṣitakih :—एतेनेवै शमीनीचीमेढ़ा अहजन्त तेषां कुषीतकः सामभ्रव सोगृहपतिरासीतान वृशाकपिः रवार्गलिरनुव्या हरद वाकीर्षत कनीयांसौ स्तोमावुपामुरिति तस्मात्कौषीतकीनाम्नः कश्चनातीव जिर्ह्तै यज्ञावकीर्णो हि T. M. B. 17, 4, 3.

245. **क्रतुः** —Resolution; determination, will, derived from Kṛ 'to do' (cf. u. s. 1, 77) :—स यदेव मनसा कामयतऽइयं कुर्वीयेति स एव क्रतुः क्रतुर्मनोजवः Cf. also Ś. B. 3, 3, 4, 7; Vs. 4, 31.

245. **क्रीडिन्** —N. of a particular oblation at the Soma Sacrifice derived from Krīd 'to play, sport' :—

इन्द्रोवृत्रंहत्त्वा परांपरावतमगच्छत् अपराधमिति मन्यमानः । सोऽब्रवीत—कइदं

वेद्ष्यतीति । तेऽब्रुवनवरं वृणामहै । अथवयंवेदाम अवश्यमेव प्रथमं हीवनिरुप्यता इति । निरुप्य क्रीडन् । तत्क्रीडिनां क्रीडित्वम् । T. B. 1, 6, 7, 49-50.

246 **क्लृप्तः** —Sacrifice; derived from Kalip 'to arrange, accompalish: एष वै क्लृप्तोनाम यज्ञः । कल्पतेहवैतत्र प्रजाभ्यो योगक्षेम: T. B. 3, 9, 19, 22.

247. **क्षत्रम्**—1. The energy, ability, capacity that saves a thing from destruction or hurt 2. Prāṇa derived from Kṣaṇ and Trai 'to protect' (D. P. 1. 1014) :--प्राणोहि वै क्षत्रं त्रायते हैनं प्राणः क्षणितोः प्र क्षत्र भागमाप्नोति क्षत्रस्यसायुज्यं सतोकतां जयति य एवं वेद Ś. B. 14, 8, 14, 4.

The kṣatra power is often called Ojah (Ojah Kṣatraṃ A. B. 8, 2, 3, 4) and seems to be specialized by the Rājanya or Kṣatriya class (cf. Kṣatrasya vā etadrupaṃ yārdrājanyah Ś. B. 13, 1, 5, 3, A B. 8, 6; Ś B. 5, 1, 5, 3; 13, 1, 5, 3)

In the society as a whole Kṣatra would stand for all the protective and directional abilities of the society as manifested in the specialized social group called state (cf. Kṣatraṃ His Rāṣtraṃ A B. 7,22) As has been already pointed out in वैदिक दर्शन, here the Kṣtra power of the society is divided among various organs of the state and organizes and directs all those abilities and capacities which are engaged in production and in the services needed for the society and are called viś and Śudra respectively.

In fact, the social Kṣatra power is nothing but the manifestation of the social consciousness called Brahman; hence Kstra is said to have come out of Brahman (Brahmaṇah Kṣetraṃ, Nirmitaṃ T. B. 2, 8, 8, 9 cf. Ś. B. 14, 4, 2, 23; T. M. B. 11, 1, 2) which is said to be the comprehension or consciouness of society (abhi-gantaiva Brahma Kartā Kṣatriyah Ś. B. 4, 1, 4, 1)

(see also Brahman)

248. **क्षुद्र-सूक्त**—The sages probably singing of the small creatures as opposed to those who sing of the great ones :--

सोऽब्रवीदहमिद सर्वभूतानि यच्च क्षुद्रं यच्च महदिति । ते क्षुद्रन्सूक्ताश्चाभवन्महासूक्ताश्च । तस्मात्क्षुद्रसूक्तास्तस्मात् क्षुद्रसूक्ता इत्थाचक्षते । A. A. 2, 10)

249. **क्षेष्ठा**—Perishable, from Kṣi 'to perish' :--
क्षेष्ठा······क्षीयते मा अमुष्मिँतल्लोके T. S. 1, 7, 3,

250. **खदिरः**—N. of a tree, acacia catechu; derived from Khād 'to eat' :--तस्मात् खदिरो ये देनाखिदत् Ś. B. 3, 5, 1, 12 of cf. Sāyaṇa's खादनसाधनत्वात् खदिरः Cf u. Ś. S. 1-52 अजिर शिशिर शिविर स्थिर स्फिर स्थविर-खादिराः — अजिरादयः शद्वाः किरघ् प्रत्ययान्त नियात्यन्ते । "खाद भक्षणे" खाद तीति खदिरः । खदिरो वृक्षविशेषः । "खद स्तैर्ये" इत्यतों वा खदिरः ।

251. **खम्**—A Hole, a dug up thing; Khā, a well, a fountain derived from Khan 'to dig up' :—छिद्रंखननं खामित्युक्तम् G. B. 2, 2, 5. cf. Khām Ṛtasya (Ṛ. V. II 28 5) Avestan asahe Khāo, Yasna X 4 (see Bloomifield : Ṛ. V. 126) Gr. koilos, hollow; Ger. hohl, hollow; Dan. hul; Dut. hot; hollow; A. S. hole, E. hole.

252. **खा**—(see Khaṃ)

253. **गन्धर्वः**—A Class of celestials described in Vedic literature as fond of women, later as great musicians derived from GṚDH 'to covet, desire (D. P. IV. 136) ते पत्नीष्वेव गन्धर्वा गृध्यन्ति । Ś. B. 39, 3, 22 cf. also un. S. 5-78 on Gavigandhṛñovah. Their greed for women is welknown in Vedic Literature. (Ś.B. 3, 2, 4, 3, 3, 9, 3, 20; A. B. 1, 27 K. B. 2, 9, 12, 3, Ś. B. 14, 6, 3, 1,,

Another probable derivation suggested in j. up. B. 3, 26, 4 connects the word with Gandha, smell :गन्धो मे मोदो मे प्रमोदों मे तन्मे युस्मासु (गंधर्वेषु) J. up. 3, 25, 4; cf. also Ś, B. 9, 4, 1, 4; cf. Sāyaṇa on ṚV. X. 17, 2; X 5, 47, 5 who derives the word from Go 'ray' and DHṚ 'to bear, hold', hence Gandharva meaning 'one having rays', see also B. H. U. J. 1939, July "Yama and Pitṛs", where the word is derived from Gaṃ with DHVR, DHUR 'to injure', meaning sky where all motions are injured.

254. **गयः**—In Vedic literature, the word has been generally used as an epithet of Soma, Ṛbhu, Indra. In classical literature, according to lexicons, the word means Wealth, House, progeny, offspring, one's own abode, the sky. Brāhmaṇa derives it from GAM 'to move, go'. तद्यगच्छति तस्माद् गयस्य गयत्त्वम् Ś. B. 3, 9, 3, 22. Thus GAYAH would mean moving (e. g. wealth etc.), the destination to which one or a

thing goes, (e. g. honse etc.) that which keeps a thing go on' (e. g. progeny) GAYAH mean Prāṇas (prāṇāh Vai Gayāh Ś. B. 14, 8, 15, 7) also, because they move and keep the body moving.

255. **गर्भः** —The womb, the belly and the sun regarded as Garbha of all shining ones (Devas), derived from gṛh or gṛbh 'to hold, conceive':— एषवै गर्भो देवानां य एष (सूर्यः) तपत्येष हीदं सर्वं गृह्णात्येनेनं सर्वं गृभीतम् Ś. B. 17, 2, 8, 5; T S. 3, 9, 6, 4; cf. V. S. 37, 14; 23, 19; Ś B. 13, 2, 8, 5; T. B. 3, 9, 6, 4; T. M. B. 15, 5, 16, Ś B. 3, 2, 1, 16; 29; 4, 5, 2, 4; 9, 5, 1, 63 etc). cf. un. S. 3, 152 which derives the word from gri.

256. **गाथा**—A Song, from gai 'to sing' :—प्रवइन्द्राय वृत्रहन्ताय विप्रागाथा गायत यज्जजोषति Ṛ. V. 18, 15, 6, cf. Ś. S. S. 16, 8, 28 which also suggests the same.

256. **गायत्रम्**—N of a Sāman, thought to protect the singer derived from gai 'to sing' and trā 'to protect' ता गायेत्रेपु गायत RV. 1, 21, 2 तभेत देव (गायत्र) साम गायन्नजायत । यद्गायन्नजायत तद्गायत्रस्य गायत्रत्त्वम् j. up B. 3, 38, 4, 3, 7, 1, 3-4 cf. T. M. B. 16, 11, 11, 7, 1, 1.

257. **गायत्रित्**—One who sings a verse, specially the Gāvatra Sāman derived from gai to sing or from Gāyatra :— गायतित्वागायात्रिणः गायत्रेषु गायत Ṛ. V 1, 10, 1, cf also Ṛ. V. 1 21, 2.

258. **गायत्री**—1. N. of a song, its metre, derived from gai to sing, praise :—गायत्री गायतेः स्तुतिकर्मणः गायतोमुखादुप्सत दिति ह ब्राह्मणम् D. B. 3, 2-3, cf. also Sāyaṇa; Nir. 7, 3, 6 following this very derivation.

2. N of a particular verse written in Gāyatrī metre, supposed to protect the singer, derived from gai 'to sing' and Trā' to protect :- गायति च गायते च गायत्री—गातारे गायते यस्मात् गायत्री तेजसा cf. chh. up. 3, 12, 1, See D. B. 3, 2, 3 where Sāyaṇa quotes the same.

3. Vāk, the Śakti of Prāṇa that protects the various Prāṇas (gayān) of the body, from Gaya with trā :—

सा हैषा गयाँस्तत्रे प्राणावैगयाः तत्प्राणाँस् तत्रे तद्यत् गयाँस्तत्रे तस्मात् गायत्री नाम Bṛh. up. 5, 14, 5, Ś. B. 14, 8, 13, 7.

4 From this conception of Gāyatrī, the Śakti in the microcosmic sense, it could easily become the name of the Śakti in the macrocosmic sense—vāk. Therefore like Vāk in general, Gāyatrī is identical with Prāṇa (Ś. B 6, 4, 2, 5, 6, 2, 1, 24; 6, 6, 2, 7; 10; 3 1, 1, K. B. 8, 5; T. B. 3, 3, 5, 3; T. M B. 7, 3, 8, 16. 3, 6) with Agni (Ś. B. 1, 8, 2, 13; 1, 8, 2, 15, 3, 4, 1, 19, 3, 9, 4; 10; 6, 6, 2, 7) with Brahman (Ś. B. 1, 3, 5, 4; 1, 3, 5, 5, Tmb. 11, 11, 9, 9 j. up B. 1, 1, 8; A. B 4, 11, K. B 3, 5) and more correctly with the tejas, jyoti or varcas of either of them (T B 2, 7, 3, 3, T. M. B. 5, 1, 9, 15, 10, 6; 15, 1, 1, A. B. 1, 5, 28; G. B 2, 5, 5; K B. 17, 2, 9; 17, 6 etc), because ultimately Śakti is Shiva and Shīva is Śakti

5 Therefore, it is quite understandable why for the reasons indicated in वैदिक दर्शन Gāyatrī was identified with Śyena, the dynamic aspect of Śakti already described यद्गायत्री श्येनो भूत्वा दिवः सोममाहरत्तेन सा श्येन Ś. B. 3, 4, 1. 12; 1, 8, 2 10; T. B. 1, 1, 3, 10; 3, 2, 1, 1) As the dynamic aspect of Śakti is the cause of all creation, therefore Gāyatrī is said to be all this (गायत्रीवाइदं सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्वाइदं सर्वम् Ch. up. 3, 12, 1)

A fuller description of Gāyatrī the Śakti in relation to Purṇa Brahman may be found in the following passage (ch. up. 3, 12 5-7 सैषाचतुष्पदाषड्विधा गायत्री तदेतदृचाभ्यनूक्तमतावानस्य महिमा ततोज्यायाँश्च पूरुषः। पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति। यद्वै तद्ब्रह्मेतीदं cf ṚK. Vāk etc.)

In Āgamas also, Gāyatrī is one of the many names of Devi (cf. Lalitā Sahasra Nāma गायत्री व्यादती संध्या-द्विज वृन्दनियोजिता।

259. **गारम्** —N. of a Sāman 1. named after its authour Gar : एतेनवैगा इन्द्रमप्रणीत् T. M. B 9, 2, 16 or 2 named thus for being the destroyer of Gara, poison, desease, or enemy : तद्यद्गरान गीर्णति अपाघ्नत तदैव गारस्य गारत्त्वम् J. B. 83.

260. **गिर्** —Prayer, Vāk; from gṛi 'to utter, pray, sing.' वसोरिद्रं वसुपीत गीर्भिगृणंत ऋग्मियं Ṛ. V. 1, 9, 9, cf Sāyaṇa comm cf. V. S. 12, 18; Ś. B. 7, 2, 2, 5.

261 **गूर्दः** —N. of a Sāman, associated with playing, derived from Gurd 'to play, sport' :— यदगूर्दयंस्तद् . गूर्दस्य गूर्दत्त्वम्। J. B. 191, T. M. B. 11, 12. 5.

262. **गृत्समदः** —Prāṇa, with its twofold function of exhaling and inhaling (from Gṛtsa plus Māda) :—प्राणोहवै गृत्सोऽपानो मदः। स यत्प्राणो गृत्सोऽपानो मदस्तस्माद्गृत्समदस्तस्माद्गृत्समद इत्याचक्षते। A. A. 2, 9. (see also वैदिक-दर्शन)

263. **गृहपतिः** —The lord of the house, from Gṛha, the house; Pati, the lord :—गृहणाणां पतिः K B. 27, 5, cf. A. B 5, 25; 5, 25; 5, 25 Agni, Vāyu and Āditya are said to be the lords of the earth,the midregion and the heaven respectively.

264. **गोपाः** —Prāṇa,Brahman, Agni, sun; literally that which conceals within himself or protects every thing; from Gup to conceal, to protect (D. P. I. 10, 19; 1, 422) प्राणोवैगोपाः। स हीदं सर्वम निपद्यमानो गोपायति J. up. B. 3, 37, 2. 'एष वै गोपा य एष (सूर्यः) तपत्येव हीदं सर्वं गोपायति Ś. B. 14, 1, 4, 9 cf also A B. 1, 26; Ṛ. V. 2, 9, 2; 1, 164, 44; 1, 86, 1, A. B. 6, 10; G. B. 2, 2. 2o; See also (for fuller description see वैदिक दर्शन)

265 **गो**—1. Cattle, kine, cow cf. Ger. Kuh, A S. cu, lit. that which goes; from gam to go 2. The three worlds:—the earth, the mid-region; the sky, lit. that in which creatures go. इमेवैलोकागौर्यद्धि किं मगच्छतीमांस्तान् लोकान गच्छन्ति Ś B. 6, 1, 2, 34; 6, 5, 2, 17; A. B. 4, 15.

3. A one-day sacrifice, for it makes the demons of darkness, desease etc. go away, see T. M. B. 16, 2 with Sāyaṇa comm. यद्वै तद्देवा असुरा नेभ्यो लोकेभ्यो गोवयं स्तद्गोर्गोत्त्वम् cf. also. Ś. B. 2, 2 4, 13; T. B. 3, 9, 8, 3, etc. T. M. B. 16, 2, 2.

4. The Vāk also, being active aspect of the inactive Brahman, could be called 'going' (gau) and it was probably for this reason that Vāk is not only compared with cow (वाचं धेनुमुपासीत ……तस्याः प्राण ऋषभोमनोवत्सः Ś. B. 14, 8, 9, 1 T. M. B. 21, 3, 1; 18, 9. 4, G. B. 1, 2, 21) but Go is the regular name of Vāk and is used for various names of Vāgdevī (A. V. 8, 9, 10 etc cf वैश्वदेवीर्वैगौः G. B 2, 3, 19; गौर्वैसार्पराज्ञी K. B. 27, 4 विराड्वैगौः VS. 13, 43; Ś. B. 7, 5, 2, 19; T. M B. 4, 9, 3. गामनामदिर्ति M. B. 2, 8, 15 etc). Go as the name of Vāk , the universal

mother became still more natural for the reason that Go (cow) and the mother both support all by giving food (See गौर्वा इदं सर्वं विभर्ति Ś B.3, 1, 2, 14 cf. A. V. 8, 10, etc. where Vāk, the divine Mother, is described as a cow giving various kinds of food to different creatures; for post vedic tradition which more or less follows the Vedic, see Nīr. 2, 2, 1; 2, 4, 2)

266. **गौङ्गवम्**—N of a Sāman :—अग्निरकामयतान्नादः स्यामिति स तपोऽतप्यत स एतद्गौङ्गवमपश्यत्तेनान्नादोऽभवत्यदन्नं वित्वागर्दद्यदगडगूयत्तद् गौङ्गवस्य गौङ्गवत्वम् T. M. B. 14, 3, 19.

267. **गौरिवितम्**—N. of Sāman, named after Gaurviti, the auther.

268. **गौरिविति:** —1 :—गौरीविति: नाम एतच्छाक्तयो ब्रह्मणोऽतिरिक्त पश्यत्तपगौरीवितमभवत् T. M. B. 11, 5, 14; 12, 13, 10.

269. **गौसूक्तम्** —N. of a Sāman, named after Ganșuktih, the author :—गौषक्तिश्चाश्वसूक्तिश्च वहु प्रति गृह्य गरगिरावमन्येतां तावेतो सामनी अपश्यतां ताभ्यां गरीन्नर घ्नाताम् । T. M. B. 19, 4, 10.

270 **ग्नाः** —Prayers, the metres in which they are composed, derived from gam 'to go' : see Ś. B. 6, 5, 4, 7. छन्दांसिवैग्नाश्छन्दोभिर्हि स्वर्गं लोकं गच्छन्ति ।

271. **ग्रहः** —1. A sacrificial ladle or vessel, derived from gṛh to take, hold etc : यद्गृह्णाति तस्माद्ग्रहः Ś. B. 10, 1, 1, 5; 4, 5, 9, 3; T. B. 2, 2, 2, 1; 2, 2, 8, 6; 1, 3, 5, K. Ś. S. 12, 80, 13, 31; 15, 284; 22, 166 etc.

2. The sun : एष वै ग्रहः । य एष तपतिदनेमाः सर्वाः प्रजा गृहीताः Ś. B. 4, 6, 5, 1.

The prāṇas with all their forms as existing in the different organs of body (see prāṇas said to be 5, 7, 9 or more in number) are also called grahas. Cf. Prāṇah Vai grahāh Ś. B. 4, 2. 4, 13; 4, 5, 9, 3; They are sometimes said to be eight i. e. breath, tongue, speech, eye, ear, mind, two hands, and skin with sense of touch, Ś. B. 14, 6, 2, 1.

4. The Anna-food, Matter holding within itself everything: अन्नेमेव ग्रहः अन्नेन हीदं सर्वं गृहीतम् Ś. B 4, 6, 5, 4.

5. Name नामैव ग्रहः नाम्नाहीदं सर्वं गृहीतम् Ś. B. 4, 6, 5, 3.

6. Vāk वागेव ग्रहः । वाचाहीदंसर्वंगृहीतम् Ś. B, 4, 6, 5, 2.

272. **घर्मः** — 1. The sun as the head of Viṣṇu 2. the heat and light of the sun 3. the summer, derived from ghrān or grī :— यद्घ्रांइइत्यपतत् तद्घर्मस्य घर्मत्वम् । T. A. 5, 14. Here gharma in the sense of Viṣṇu's head is said to fall with a 'gharan' sound, hence named gharma. Un. Ś S. 1-135 derives the word from G H Ṛ 'to shine' It might be that ghṛ originally referred to the sound of hot and flaming fire and thence it came to mean 'to shine'. This may be supported by the fact that GHARMAH also means 'Acavity in the earth shaped like a ' boiler'. a sacrifice and fire.

273. **घासिम्**—Food, from ghas 'to eat' cf. Ṛ. V. 162 यच्चंपपौयच्चघासं जघास cf. H. ghase, grass.

274. **घ्राणम्**—Nose, 2. the sense of smell; derived from GHRA 'to smell' D. P. 1, 973)— घ्राणं च घ्रातव्यं Pr. 4, 8.

275. **चक्षुः** —Eyes, the following passages suggest its derivation from CAKṢ 'to see' : K. B. A. B. 1, 6, चक्षुव विचक्षणं चक्षुषाहि विपश्यतिः ।

276. **चतुर्होतृ**—N. of a particular mantra, used in sacrifice : तस्मै (ब्रह्मणे) चतुर्थहतः प्रत्यश्रृणोत् तंवाएत चतुर्हूतं सन्त चतुर्होतेत्याचक्षते परोक्षेण T. B 2, 3, 11, 49, cf. also T. M. B. 2, 3, 1, 1 with Sāyaṇa comm. For the philosophical significance of the Mantra , see T. B. 2, 2, 1, 4; 2, 2, 6, 3; 2, 3, 5, 6, 3, 12, 5, 1, etc.

277. **चतुष्टोमः**—A Sacrifice. from चतुः and स्तोम :—तं यच्च तुष्टा या देवाश्चतुर्भिः स्तोमैरस्मा च्चतु स्तोमस्तं चतुस्स्तोमं सन्तं चतुष्टोम इत्याचक्षते परोक्षेण परोक्षप्रिया इव हि देवा । A. B. 14, 5, cf. T. B. 1, 5, 11, 54.

278. **चन्द्रमस्** – Moon; from चन्द्र and मा —सोऽमन्यत किंकिंवा अकरमिति । स चन्द्रं म आहरेति प्रालयत । तच्चन्द्र मसः चन्द्रमस्त्वम् । cf. Sāyana's comm on T. B. 2, 2, 10, 62, Nirukut derives the word as चायव द्रमति (11, 1,5). It is

more correct to associate the word with म, the light (cf. Per., Arab., Old Assyrian cognates of म.)

279. **चरणम्**—1—Eye 2. the sun 3. foot; derived from car 'to move' : चक्षुरेव चरणं चक्षुषा ह्ययमात्मा चरति Ś. B. 10, 3, 5, 7. आदित्यस्यचरणं यदा ह्येवेष उदेत्यथेदं सर्वं चरति Ś. B. 10, 3, 5, 3.

280. **चितिः**—Pile, gathering, from CI 'to gather, accumulate' : यच्चिनोति तस्माच्चितयः Ś. B. 1, 2, 17-18; 6, 1, 2, 17; 6, 2, 2, 9; KŚS. 25, 165.

281. **चित्तम्**—Mind or heart considered as the seat of knowing faculty : from cit 'to know', चित्तं च चेतयितव्यम Pr. 4, 8.

282. **चित्यः**—Agni, fire; from ci 'to pile, gather : चेतव्योह्यासोत्तस्माच्चित्यः Ś. B. 6, 1, 2, 16; T. S. 5, 5, 2.

283. **चित्रा**—N. of a sacrifice or a Nakṣatra; from Citra Ś B. 1,1, 2, 11; 2, 1,2,16:—ते ह देवाः समेत्योचुश्चित्रं वा अभूय य इयतः सपत्नान् वधिष्येति तच्चित्रायाश्चित्रात्वम् ।

284. **चित्रावसुः**—Night; from citra and Vas 'to live' : Cf. Ś. B. 2, 3, 4, 22 रात्रिर्वै चित्रावसुः । सा ह्यीयंसगृह्येव चित्राणि वसति ।

285. **च्यावनम्**—N. of a Sāman, from cyu 'to trickle down, fall down' : एभ्योवैलोकेभ्यो वृष्टिरपाक्रामन्तां प्रजापतिश्च्यावनेनऽच्याव यद्यदच्यावयत्तच्च्यावनस्य च्यावानत्वम् T. M. B. 13, 5, 1.

2. From Cyavan the Ṛṣi who was rejuvinated with this Sāman: च्यवनोवैदाधीचोऽश्विनो प्रिय आसीत्सोऽजीयत्तमेतेन साम्नाप्सु पुनर्युवानमकुरुताम् Ś B 4, 1, 5, 11.

286. **च्यावनम्**—N. of Prajāpati who is pleased with Cyāvanaṃ Sāman प्रजापतिर्वैच्यावनं प्रजायते बहुर्भवति च्यावनेन तुष्टुवानः T. M. B. 13, 5, 12 cf. 19, 3, 6.

287. **छदिश्छन्दस्**—(see Chandas)

288. **छन्दस्य**—(see Chandas)

289. **छन्दस्यम्**—(see Chandas)

290. **छन्दोमयी**—(see Chandas)

291. **छन्दस्**—Chandānsi 1. Prayers, worlds, gods and desires cf छन्दांसि वै सर्वे स्तोमास्सर्वे देवास्सर्वे लोकास्सर्वे कामाः J. T. B. 332 cf 284; 196; Ś. B. 9, 5, 1, 39; 3, 9, 3, 8, 2, 2, K. B. 19, 7, A. B. 1, 16 etc. According to K. S. XVII. Chandas may be the name of (1) any metre e. g Pañkti, uṣṇīṣa, anuṣṭup, virāj, Vṛhati, Gāyatri, Triṣṭup and Jagatī 2. the three worlds and the worldly things e. g. Prithivi, Antarikṣa, Dyau, and Samā (year), Nakṣatra, Hiraṇyaṃ (gold), Gau (cow), Ajā (goat) and Aśva 3. the manas, the seat of all desires 4. Vāk the creative Śakti. The etymology of the word is given from the root Chad, 'to cover' or Chand to please, desire, cover e.g. छन्दांसि छन्दयतीतिवा D. B. 3, 19; तान्यस्मैअच्छदयंस्तानि यदस्माऽअच्छादयंस् तस्माच्छदांसि Ś. B 8, 5, 2, 1; अछादयंस्तच्छन्दसाछन्दस्त्वम् J. T. B. 284; cf. T. S. 5, 6, 6; T. B 2, 2, 8, 48 J, B 99; A. A. 2, 6, etc. The etymology may be thus explained in each case :—

1. Prayers, from Chad or Chand 'to cover', as they cover with in themselves the desire or the meaning of the one who prays; from Chand 'to please', as they are meant to please the gods.

2. Metres; from the Chad 'to cover' for it is the fort in which the prayer is actually covered

3 Desire, from Chand 'to desire'.

4. Manas, from Chad 'to cover' as it hides or conceals within itself all desires; from Chand 'to desire', as it is really the Manas who desires.

5 (a) Vāk, the creative power which is the cause of all creation; from Chad or Chand 'to cover, conceal', as it covers all the created things and beings.

(b) The Matter and the material forms—which are in fact the evolutes of Vāk itself—from Chad or Chand 'to cover', as they cover the spirit within themselves.

(c) Thus there is Chadiśchandas or Atiśchandah identical with the Primaeval matter which covers all other Chandases

(material form) from Chad 'to cover' अतिच्छन्दा वैछदिश्छन्दः सर्वाणिछन्दांसि छादयति Ś. B. 8, 2, 4, 5; Cf. V. S. 14, 9; 15, 5; Ś. B. 8, 5, 2, 6.

(d) Chandasyaṃ is another name for the same matter cf. अन्नं वाएकश्छन्दस्यमन्नं ह्येकंभूतेभ्यश्छादयति M. B. 2, 6, 13.

(e) The gross form of matter seems to be divided into three kinds, all called Chandānsi. They are Apah, Vātas, Oṣadhis, respectively translatabe as the liquidish, the gaseous, the solid :—cf. A. V. 18, 1, 17 त्रीणि छन्दांसि कवयो वियेतरे पुरुरूपं दर्शतं विचक्षणं आपोवाता ओषधयस्तान्येकस्मिन् भुवने अर्पितानि।

As contained in this passage, all gross material forms are covered or included by one Bhuvana which may be called the principal matter, the basic Chandas, also said to have originated from Indra and evolved into manifold Nāma-rupa :—

इन्द्राच्छन्दः प्रथमं प्रास्यदन्नं तस्मादियेनामरूपे विषूची नाम प्रणाच्छन्दसो रूप मुत्पद्ध मेकं छन्दोबहुधा चाकशीति।

This primeaval Chandas would ultimately be indentical with Vāk which transforms itself into manifold creation (cf. वागेव विश्वावसु नानिजज्ञे वाचइत्सर्वंभृतं यच्चभृत्यं। अथेद्वाग्वुभुजे वागुवाच पुरुयां वाचो नपरं यच्च नाह)।

(a) The Puruṣa, the spirit; from chad 'to cover' as it is the spirit who is covered by Matter, the Chandas :—सछन्दोभिश्छन्नो यच्छन्दोभिश्छन्नस्तस्माच्छंदासीत्याचक्षते छादयंति—हवा एनं छन्दांसि A. A. 2, 6.

(b) Another word for Puruṣa is Chandasyah cf. स उएवैष ऋङ्मयो युजुर्मयः साममयो वैराजः पुरुषः··· ······ एष वै छन्दस्यः साममयः प्रथमोऽन्न वैराजः पुरुषो योऽन्नमसृजत।

(c) Chandomā, literally meaning one measuring Chandas, It is yet another name of the spirit engulfed by or living in the Chandas, the material form (cf. छन्दांस्येव छन्दोमानामायतनम T.M.B, 10,1, 19 cf. Ś,B. 12, 1, 3, 19; for Chandomas as Puruṣa, see T. M. B 14, 5, 26; 14, 11, 25; 15, 5, 32 etc. In fact all the forms of matter are supposed to lodge in itself some form of Spirit who is known by the name of Deva and K. S. XVIII gives various Chandases like earth, mid-region, sky etc.

with the devas livingin them, These Devas are Agni, Vāyu, Surya, Chandrama, Vasus, Rudras, Ādityas, Maruts, Viś vedevas, Indra, Varuṇa and Bṛhaspati; (for this point see also V. S. 14, 18-19; M. S. 6, 19; kap. 3, 11.) For full details see Vaidika-Darśana:

291. **जगती**—1 N of a metre, literally meaning 'moving' cf. जगती गततमं छन्दोजञ्गतिर्भवति क्षिप्रगतिर्ज्जमल कुर्वन्नसृजतेति हि ब्राह्मणम् D. B. 3, 17 cf. also Nīr. 7, 3, 9 जगती गततमं छन्दो जलचर गतिर्वा जलगल्भानो-ऽसृजदिति च ब्राह्मणम्।

For philosophical significance of Jagatī, see वैदिक-दर्शन।

292. **जनिः**—1. Mother 2 Āpah 3. Vāk; from Jan 'to produce' आपों वै जनयो अद्भ्योहीदं सर्वं जायते Ś. B. 6, 8, 2, 3; V. S. 12, 35; cf. Ś. B. 6, 5, 4, 8 also.

293. **जनित्रम्**– N. of Sāman supposed to help in progeniting; from Jan 'to produce':—वसिष्ठो वाएते पुत्रहतः सामानि अपश्यत् स प्रजया पशुभिः प्राजायत् T M. B. 19, 3, 8; cf; 8, 2, 3; V. S 14. 24

294. **जमदग्निः**—1. N. of a Ṛṣi supposed to have thought out the world (Jagat); often identified with the eye 2. Prajāpati derived from Jagat and Man 'to think' thereby making Jagadagni as the original form :- चक्षुर्वै जमदग्निऋ॑षि यदनेन जगत्पश्यत्यथा मनुते तस्मा॒च्चक्षुर्जमदग्नि ऋ॑षिः Ś. B. 8, 1, 2, 3; cf Ś. B. 13, 2, 2, 1; V. S. 13, 56 see also Sāyaṇa's comm. on A. V 4, 21, 3; 6, 138, 1, where he derives the word as follows जन्मतः ज्वलन्तः अग्नयो यस्य स तथोक्तः। Nīr. 7, 25 would derive it from yaṃ plus Agni :—यमदग्नयः प्रयमिताग्नयो वा प्रज्वलिताग्नयो वा।

295. **जयः**—N of a particular Mantra supposed to ensure victory: from 'Ji', to conquer, 'to be victorious' :—यज्जयरजयन तज्ज यानां जयत्वम् T. S. 3, 4, 6, 2.

296. **जराबोधीयम्**—N. of a Sāman, supposed to be used for waking up the paramour; derived from Jārah 'a paramour' and Budh 'to awaken'. (D. P. 1, 924) most or probably from the initial words 'Jarā Budhyasva' which themselves might have been the basis for the former belief; See J B 197.

तां ह्स्मतेन साम्ना प्रातर्बोधयति जरा बुध्यस्वेति तदेव जराबोधयस्य जराबोधित्त्वम्।

But Nīr 10, 1, 8. derives it from Jar 'to praise, sing' and Budh 'to understand'.

297. **जरितृ**—A singer, poet, devotee; from Jar 'to sing, praise' :—
वायु उक्थेभिर्जरंते त्वामच्छा जरितारः ṚV. 1, 2, 2. cf. Sāyaṇa's comm.

298. **जातवेदस्**—The word Jātavedas is variously derived from Jan 'to be born' and Vid 'to know or obtain' and is taken to mean : he who knows or obtains the births of the gods, or all the births in general. It is the usual epithet of Agni or Prāṇa :—

> जातानां वेदिता यः ṚV. 2, 4, 1, Sāyaṇa's comm,
> यथा देवानां जनिमानि वेद Ṛ. V. 3, 4, 10
> अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ṚV. 6, 15, 13
> सेदु होता सत्यतरोयजाति यथा देवानां जनिमानि वेद। ṚV. 7, 4, 10
> अग्निर्जन्मानि देव आविर्विद्वान् द्रवद् दूतो देवयावा वनिष्ठः Ṛ. V. 7, 10, 2.
> प्राणो वैजातवेदाः सह्जातानां वेद A. B. 2, 39.
> तद्यत् जातं जातं विन्दते तस्माज्जातवेदा Ś. B. 9, 5, 1, 62.

From what we have said about the creation of the manifold world in वैदिक दर्शन,it might have become clear that Agni and Prāṇa may be taken to be, in a sense, the synonyms of the Saguṇa Brahman that assumes the forms of various gods, regarded as the agents of creation. Thus Bṛh. up. 1, 2, 1 describes how Prāṇa or Agni born of tejas divides itself into Agni, Vāyu and Āditya, the three creative agents of the three worlds. The same thing is meant, when Prajāpati is said to have known (obtained) all the created beings through Agni :

> प्रजापतिः प्रजा असृजत ताः सृष्टा अग्निना पर्यगच्छत्ता अग्निमुपावर्तन्त। तमेवाद्याप्युपावृताः। सोऽब्रवीज्जाता वै प्रजा अनेनाविदामिति यदब्रवीज्जाता वै प्रजा अनेनाविदामेतितज्जातवेदस्यमभवत्तज्जातवेदसो जातवेदस्त्वम। A. B. 13, 12.

That the knowledge of births ascribed to Agni or Prāṇa is really an allusion to the creation of all creation from Agni, the Saguṇa Brahman may be quite clear from the explanation of Ṛ V. 4, 27; 28 where somebody staying in the womb is said to have the knowledge of all gods (गर्भेनुसन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा) and to have assumed the forms of all gods (अहं मनुर्भव सूर्यश्च etc.). Brh. up. 1, 4, 10-11 explains that the speaker is Vāma-deva, the Brahman who comes out of the womb (the creation in the dissolution state) into the forms of various gods ब्रह्मवा इदमग्र आसीत्तदात्मानमेवावेदमहं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत् तद्योयोदेवानां प्रत्यबुध्यत स एवतदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्पश्यन्न वि षामदेवः प्रतिबेदेऽहं मनुरभवं सूर्यश्चेति etc., see also A. A. 2, 5, 1 A. V. ppl. 1, 12, 2; Ś. A. V. 2 21, 4-7; T. S. 2, 3, 14, 6; S. A. 3, 3, 5, Sāyaṇa on A. V. 18, 4, 11; 18, 3, 42; 19, 3, 2 Nīr. 7, 5, 1. For full details see वैदिक-दर्शन.

299. **जानित्रम्**—N. of a Sāman, supposed to be helpful in fertility from Jan 'to give birth to' :-स एते सामानि अपश्यत, तस्यां असृजत ततो वै स बहु प्रजया पशुभिः प्रजायेत य एवं वेद, तज्जानीत्रम् ।

300. **जाया**—(1). Wife; derived from Jan 'to give birth to' पतिर्जायां प्रविशतिगर्भो भूत्वा स मातरम् तस्यां पुनर्नवो भूत्वा दशमेमासि जायते, तज्जाया जाया भवति यदस्यां जायते पुनः A. B. 7, 13, cf. Ś. Ś. S. 15, 17, 1; Ś. B. 5, 2, 1, 10; 10, 5, 2, 9;

(2) Āpah as Matter, the wife of Brahman as he begets everything he creats on them cf. वैदिक-दर्शन ।

तद्यदब्रवीत् (ब्रह्म) अद्भिर्वा अहमिदं सर्वं जनयिष्यामि यदिदं किंचेति तस्माज्जाया अभवस्तज्जायानां जायात्वं यच्चासु पुरुषोजायते G. B. 1, 1, 2 cf. A. V. 6, 78, 3.

See also un. S. S. 4, 119.

301. **जितिः**—Conquest, victory; from Ji 'to win' यज्ञेन वै देवा इमां जितिं जिग्युः तां जितिं जयति Ś. B. 1, 5, 1, 1, cf. K. B. 3, 7.

302. **जुहुः**—A sacrificial ladle used for pouring out ghee into the sacrifice; from 'Hu' 'to sacrifice, to offer oblation' यज्जुह्वा गृह्णाति जुह्वैव जुहोति Ś. B. 1, 2, 5, 14;

303. **ज्योतिः**—N, of a sacrifice; so called because of its association with Jyotih, light : cf. T. M. B. 16, 1, यद्वै तज्ज्योतिरभवत् तत् ज्योतिषो ज्योतिष्टम cf. also K. B. 2, 7.

Jyoti as light is generally regarded as derived from Dyut 'to shine' (cf un. S. S. 2, 111) and Brāhmaṇas use this word variously as the sun (K. B. 25, 3, 9; A. B. 4, 10, 15.) Agni (Ś. B 9, 4, 2, 22;

9,4,2, 25) Day (Ś. B. 10, 2, 6, 16) Heaven (T B. 1,2, 2, 2) gold (G. B. 1, 2; 21; T. M. B. 6, 6, 10, 18, 7, 8; T. B. 1, 4, 4, 1, g. B. 6, 6, 1, 2; 7, 4, 1, 15; 4, 3, 4, 21) nectar (Ś. B. 14, 4, 1, 32) and prāṇa (Ś. B. 8, 3, 2, 14 cf. V. S. 14, 17)

304. **ज्योतिष्टोमः** —N. of a sacrifice; from Jyoti and stoma : अथ यदेन मूर्ध्वं संतं ज्योतिभूतमस्तुवन् तस्माज्ज्योतिस्तोमस्तं ज्योतिष्टोमं संतंज्योतिष्टोममित्याचक्षते A. B. 3, 43; T. M. B. 16, 1, 1; 10, 2, 2, 16, 7, 2 etc.

305. **ततुरिः** —That which enables people to cross or escape the sin, the evil or bad fortune; from Tṛ 'to jump over, to cross over' (D.P. 1,1018): सर्वं ह्येषा पाप्मानंतरति तस्मादाह ततुरिति Ś. B. 1, 8, 1, 22.

306. **तनूनपात्**—One who protects the bodies—Agni, Prāṇa, Summer; from Tanu 'body' and PĀ 'to protect' or tap 'to heat' :—

> प्राणोवैतनूनपात् स हि तन्वः पातिः A. B. 2, 4.
> ग्रीष्मो वैतनूनपात् ग्रीष्मो ह्यासां प्रजानां तनूस्तपति Ś. B. 1, 5, 3, 10.
> तनूनपातंयजति ग्रीष्ममेव ग्रीष्मोहि तन्वं तपति S. K. B. 3, 4, 3, 10.

Sometimes Varuṇa also seems to bear this name, as Āpah born of Him. are said to be Tānunaptraṃ : cf. ते वरुणस्य राज्ञो गृहेतनूः सन्यदधत कत्तानूनपत्रमभवत । तत्तानूनप्त्रस्य तानूनप्त्रत्वम् A. B. 4, 8.

307. **तन्तुः** —1. Progeny that extends the race; from tan 'to extend' : ततं तन्तुमन्वेके तरन्ति येषांदत्तं पित्र्यमायवेन A. V. 6, 122, 2 A. B. 3, 11, 38 cf. Sāyaṇa.

2. Thread, and the thread-like rays : वत्से वष्कयेधिसप्त तन्तून् वितन्निरे A. V. 9, 14, 9. तंतुराततायतामिति A. V. 10, 2, 17: 10, 7, 42; 13, 1, 60.

3. The Supreme Being, the extender and the creation, His extension : ततोऽसितन्तुरस्यनु मांसेतनुहि प्रजया पशुभिः cf also A. V. 2, 7, 13; Ś. S. S. 2, 12, 10, 13, 12, 13;

308. **तपस्**—1.Burning, heating 2. the power to burn and heat,from Tap 'to heat, burn' : अग्ने यत् ते तपस्तेन तं तप योऽस्मान् द्वेष्टियं च वयं द्विष्मः A. V. 2, 19, 1 cf. also A अजो भागस्तपस्तं तपस्व तं तेशोचिस्तपतु तंतेअर्चिः A V. 18, 2, 8.

3. The act of heating; inflicting torture upon one's own body-penances (Ś. B. 14, 1, 1, 29; J. up. B. 2, 1, 13 cf. Ś. B. 3, 4, 4, 27.

309. **तपः-नवदशः** —Saṃvatsara, involving nineteen-fold Tapas of 12 months, 6 Ṛtus and a year : संवत्सरो वावतपो नवदशस्तस्य् द्वादशं मासाः षड्तवः संवत्सर एव तपो नवदशस्तपःयत्तमाह् तप इति तप इति संवत्सरो हि सर्वाणि तपति Ś. B. 8, 4, 1, 14 cf V. S. 14, 23.

310. **तप्त-कुयः** —(meaning uncertain) derived from Tap 'to heat' and Kuyaṃ : cf. G. B. 2, 6, 12 तप्यन्तेऽस्मैकुयानीति तप्तकुयः ।

311. **तरुता**—The swift-crossing one, derived from Tṛ 'to cross' :—

एषवैसहावांस्तरुतैष हीमाँल्लोकान्सद्यस्तरति A, B. 4, 20 cf Ṛ V. 10 178, १.

312. **तानूनप्त्रम्**—(see Tanunapāt)

313. **तारकम्**—A Sāman, A star, crossing or floating over the sky conceived as waters; from Tṛ :

सलिलं वा इदमन्तः आसीत् । यद् तरन् तत्तारकाणां तारकत्त्वम् T. B. 1,5,2,5.

314. **तीर्थम्**—1. Passage, road; from Tṛ 'to cross' cf. A. V. 18, 4, 7 तीर्थैस्तरन्ति प्रवतो महिरति ।

2. A boat, ship 3 A Sacred preceptor :—

तीर्थेन हि प्रतरन्ति तद्यथा समुद्रं तीर्थेन प्रतरेयुः G B. 5, 2.

315. **तूर्णिः** —A swift crosser e. g. Vāyu, from Tṛ. 'to cross' वायुर्वै तूर्णिर्वायु हीदं सर्वं सद्यस्तरति यदिदंकिंच A. B. 2, 34, cf. Ś. B. 1, 4, 2, 12.

316. **तैरश्चयम्**—N. of a Sāman, named after its author Tiraścta :—

अङ्गिरसः स्वर्गं लोकं यन्तो रक्षांस्यन्वसचन्त तान्ये तेन तिरश्च्याङ्गिरसस्तिर्य्यंङ पर्य्यंवैत्तास्मात्तैरश्च्यं पाप्मा वाव सझानसेयत तन्तैरश्च्येनोयाघ्नतापवाम्मानं ह ते तैरश्च्येन तुष्टुवाचः T. M. B. 12, 6, 12.

317. **तौरश्रवस्**—N. of two sāmans; named after their author Turaśavas: cf. T. M. B 9, 4, 10. तुरश्रवसश्व वै ......एते तरश्रवाः सामनी अपश्यत् ।

318. **त्रयस्त्रिंशः** —N. of stoma having 33 units; Ṣaṃvatsara with 33 units :—संवत्सरो वाव प्रतिष्ठा त्रयस्त्रिंशः तस्य चतुर्विंशतिरर्ध मासाः षड्तवो द्वेऽअहोरात्रे संवत्सर एव प्रतिष्ठा त्रयस्त्रिंशः Ś B 8, 4, 1, 22.

319. **त्रयी**—1. Three-fold vedas : त्रयी वै विद्या । ऋचो यजूंषि, सामानि Ś. B. 4, 6, 7, 1, 1, 1, 4, 3; 6, 1, 1, 8;

2. Threefold Vyāhṛtis Bhuh, Bhuvah, Svah भुभुंवस्वरितिसायी विद्या J. up 2, 9, 7; K. B. 6, 12;

In fact the Trayī vidyā seems to be the one and the same Vāk or Śakti, called Trayī because of having its three general aspects: Bhuh, the static state of being; Bhuvah, the dynamic state with the principle of Becoming just started; Svah, the manifested state as found in the form of manifold creation. So the whole creation is said to exist in the Trayī Vidyā, as nothing can be thought to be out of it (त्रय्यां वाव विद्यायां सर्वाणि भूतानि Ś. B. 10. 4, 2, 22 ; and at the dissolution of the creation, all the three forms of Śakti would be reduced to what we have called Āpah (प्रजापतिस्त्रय्या विद्यया सहाय: प्राविशत्)

3. Therefore Trayī Vidyā is really one and may be called Hiñkara i. e the just beginning state (see Hiñkāra).

320. **त्रातृ**—Protector, from Trā 'to protect (see as suggested in A. V. 6, 99, 3. त्रातुः त्रायताम् ।

321 **त्रित:** —see Āpyah under आप: & also वैदिक दर्शन p 90.

322. **त्रिधातु:** —A sacrifice, named because of certain threefold actions associated with it : यत्त्रिप्रायच्छत्त्रि प्रत्यगृह्णातत्त्रिधातोस्त्रिधातुत्वम् T. S. 2, 4, 12. cf also T. S. 2, 3 6.

323. **त्रिपाद्**—Three-footed, the sun, having three worlds as his feet : cf. G B. 1, 2, 8 आदित्यस्त्रिपात्तास्येमें लोकाः पाद: ।

324. **त्रिवृत्**—Existing three-foldly or at three places ; from Tri and Vṛt. e g. 1. Vāyu existing in three worlds : वायुर्वा आशुस्त्रिवृत्सएषुत्रिषु लोकेषुवर्तते Ś B. 8, 4, 1, 9.

(b) Agni त्रिवृद्वा अग्निरङ्गारा अर्चिर्धूमइति K. B. 28, 5;

(c) Tejas (T. M. B. 2, 17, 2; A. B. 8, 4; cf. T. M. B. 17, 6, 3; 20, 10, 1; 11, 1, 7) which exists in three worlds as Agni, Vāyu and Āditya (see Bṛh. up. 1, 2. 3-4)

325. **त्रिष्टुप्**—N of a metre, from Tri and stup : त्रिष्टुप स्तोत्र इत्युत्तरपदा का तु त्रिता स्यात्तीर्णतमं छन्दो भवति D. B. 3, 14; 15, cf. also T. D B. 2, 16 which regard it threefold, analogous to Vajra (त्रिवृद्वज्रस्तस्यस्तोभमिवेत्यौपीमकम्)

For its philosophical significance, see वैदिक दर्शन

326. **त्रैककुभम्**—N. of a Sāman, named after its author यत्त्रिककुब-पश्यत्तस्मात्त्रैककुभम् T. M. B. 8, 1, 4;

327. **त्रैशोकम्**—N. of a Sāman destroying threefold griefs arising from three kinds of calamities : इमेवैलोकाः सहा सस्तेऽशोचंस्तेषामिन्द्र एतेन साम्नाशुचमपहन्यत्त्रयाणां शोचतामपाहंस्तस्मात्त्रैशोकम् T. M. B. 8, 1, 9; cf. 12, 10, 22; 8, 1, 8.

328. **त्र्यनीकः**—Threefaced (Agni), having three libations as three faces cf A. B. 3, 39 त्र्यनीक इतिसवनान्येपानीकानि ।

329. **त्र्यम्बकः**:—Rudra, having Strī Ambikā as His sister :—cf. Ś B 2, 6, 2, 9 अम्बिका ह वै नामास्य (रुद्रस्य) स्वसा तयास्यैष सह भागगस्तद्यदस्यैष स्त्रिया सहभागस्तस्मात् त्र्यम्बकः ।

330. **त्वष्टा**—A creator god of the Vedic Pantheon; Vāk, the creative power : cf. A. B 2. 4, वाग्वै त्वष्टा वाग्घिदं सर्वं ताष्टि A B 2, 4; cf. T. B. 2, 5, 7, 4; 2, 7, 2, 1; 3, 8, 11, 2; 9, 10, 3; Ś.B 11, 4, 3; 5, 4, 5, 8; Ṛ. V. III. 3, 55, 19, V 11. 2 etc where Tvaṣtr is described as the creator of all forms (Rupāṇi). For mythological details see Macdhnell V M 117; see also Nīr. 8, 13 त्वष्टा तूर्णमश्नुत इति नैरुक्ताः । त्विषेर्वास्याद्दीप्तिकर्मणस्त्वक्षतेर्वीस्मात्करोतिकर्मणस्तस्यैषा भवति ।

331. **दक्षिणा**—1. A present given to Brāhmaṇas at the completion of some religious rite e. g. sacrifice and supposed to make the rite prosperious and thriving, derived from DAKṢ 'to prosper' : तद्यदेनं दक्षिणा भिरदक्ष यंस्तस्माद्दक्षिणानाम Ś. B. 4, 3, 4, 1-2, 2, 1, 6, 2, cf. G B. 2, 5,1 etc. cf also uṇ. S. S. 112-52. Dakṣate Vardhate anayāiti.

2. N. of one of the three fires, perpetually kept by the house holders. It is probably supposed to be the Kriyā Śakti aspect of family, whereas Gārhapatya and Āhvanīya are raspectively the

volition and cognition. (For details see वैदिक दर्शन) cf. K. Ś. S. 4, 104; 4, 164; 4, 174; 5, 288; 5, 147.

332. **दधि**—1 Coagulated milk, derived from DHINV 'to please' (P D.P. 1, 624)

2. Also a symbol of the gross form of Prakriti enjoyable by the spirit through senses. It may be here recalled that Vāk conceived as the cow is supposed to milk out the whole creation; this milk is supposed to undergo several stages (i. e. raw, boiled, coagulated) signifying different stages of creation from Prakriti :—

समनेषुः प्रत्यधुक्षञ्छृतमकन्न तु मा धिनोतीत्यं ब्रवीदेत दस्मै दधि कुरुतेत्यब्रवन्ति दस्मदध्य कुर्वन्तदेनमधिनोत्ता दध्नो दधित्वम् (T. S. 2, 4, 3)

The word occurs in various combinations, thought to be mystical e. g. DADHIKRĀ (R. V. 4, 38-40; 7, 44; G. B. 2, 6, 16; A. B. 6, 36. Ludwig, cf Sāyaṇa on Ṛ. V. IV. 40. 5 where he regards DADHIKARĀ as Nirasta-samasto-pādhikaṃ Brahma); Dadhyan or Dadhyan Ātharvan, name of a mystical Ṛṣi occuring in Ṛ. V, A. V., Ś. B, A A, T. A. Bṛh. up. etc. identified with some form of Vāk, the creative power (Ś. B. 6, 4, 2, 3 cf. V. S. 11, 33), associated with a mystic doctrine called Madhu-Brāhmaṇa and with the slaughter of Vṛtra (T. B. 1, 5, 8, 1, T. M. B. 12, 8, 6 etc and often in epics and Purāṇas.) It will be seen that the meaning of the word Dadhi in these compounds seems to presuppose the second sense of the word mentioned above.

333. **दिप्सवः** —Enemies cf. Ṛ. V. 1, 25, 14, from Dips 'to hate':—

न यं दिप्सन्ति दिप्सवः द्रुह्वाणो आजनानाम न देवमभिमातयः ।

334. **दशहोतृ**—N of. a particular Mantra, cf. T. B. 2, 3, 11, 47.

ब्रह्मात्मन्वदसृजत तदकामयत समात्मना पद्येयेति । आत्मन्नात्मन्नित्यामन्त्रयत । तस्मै दशमं हूतः प्रत्यशृणोत् स दशहूतोऽभवत । दशहूतो ह वै नामैष तं वा एतं दशहूतं सन्तं दशहोतेत्याचक्षते परोक्षेणापरोक्षप्रिया इव हि देवाः।

335. **दानवः** —A demon from Danu, the parent cf. Ś B. 1, 5, 2, 9 :—

तं दनुश्च दनायूश्च मातेव च पितेव च परिजगृहतुस्त् तस्माद्दानवऽइत्याहुः ।

Nīr. 10, 1, 9, derives the word from D Ā 'to give', and takes it to mean 'cloud'.

336. **दर्भः** — A Kind of grass used in sacrificial rites; derived from Dṛbh 'to tie, to fasten' cf. Ś. B. 7, 2, 3, 2, ते दर्भा अभवन्यदभन्तय उदायन् ।

337. **दर्शपूर्णमासौ**—1. The sun and the moon derived from Dṛṣ. 'to see' and ' Pur (IV. 53, X. 261) cf. Ś. B. 11, 2, 4. 1-2.

एषवै पूर्णमा यएष (सूर्यः) तपत्यहरहर्ह्येवैष पूर्णोऽथैष एवदर्शो यच्चन्द्रमा ददृश इव ह्येषः । अथोऽइतरथाहुः । एष एव पूर्णमायच्चन्द्रमा एतस्य ह्यनु पूरणं पौर्णमासीत्याचक्षतेऽथैष एवदर्शो य एष (सूर्यः) तपति ददृश इवं ह्येषः ।

2. N. of a sacrifice (see Ś. B. 11, 2, 5, 5; G. B. 2, 2,24.

3. The two mystical abode of the supreme Saguṇa spirit (cf. T. B. 3, 9, 23, 1 of वैदिक-दर्शन) ।

338. **दशपेयः** —N. of a sacrifice; derived from the word Daśan 'ten':—

अथयद्दशमेऽहन्प्रसूतो भवति तस्माद्दशपेयोऽथोयद्दश दशैकैक चमसमनु प्रसृप्ता भवन्ति तस्माद्धैव दशपेयः Ś. B. 5, 4, 5, 3.

339. **दशहोतृ**—N. of a sacrifice, from Daśan 'ten' and Hu to sacrifice, to invoke :—तस्मै (ब्रह्मणे) दशमं हूतः प्रत्यशृणोत् । स दश हूतोऽभवत् दशहूतो हवैनामैषः तं वा एतं दश हूतं सन्तं दशहोतेत्यायक्षते परोक्षेण, परोक्षप्रिया इवहि देवाः T. B. 2, 3, 15, 1 see also 3, 12, 5, 1; 2, 3, 5, 6; 2, 2, 11; 2, 2; 3, 2; 2, 2. 8, 5; 2, 2, 9, 3; 2, 2, 1, 6; 2, 2. 11, 6.

340. **दाक्षायण यज्ञः** —N. of a sacrifice, named after its performer Dakṣa : दक्षो हवै पार्वतिरेतैन यज्ञेनेष्ट्वा सर्वान् कामानाय K. B. 4, 4; स (प्रजापतिः) वै दक्षो नाम । तद्यदेनेन सोऽग्रेऽयजत तस्माद्दाक्षायणो मामोतैन मेक वसिष्ठ यज्ञ इत्याचक्षते Ś. B. 2, 4, 4, 2.

341. **दाता**— Giver, from DĀ 'to give' cf. K. B. 4, 2 :

अग्निर्वै दाता स एवास्मै यज्ञं ददाति ।

342. **दिति**— See Aditi.

343. **दिवम्**—Sky, heaven; from Div 'to shine':—अद्युतदिव वा अदइति तद्दिवोदिवत्वम् T. M. B. 20, 14.

344. **दीक्षा**—1. Consecration preparatory for performing some sacred rite or sacrifice, 2. the means with which the consecration is done. It is derived from Dikṣ to consecrate or prepare oneself for the performance of some sacred rite : वाग्दीक्षा । तथा प्राणोदीक्षया दीक्षितः T. B. 3, 7, 7, 7. वाग्दीक्षा । वाचा हिं दीक्षते । प्राणो दीक्षितो वाचा वै दीक्षया देवाः प्राणेन दीक्षितेन सर्वान्कामानुभयतः परिगृह्याऽऽत्मन्न्दघत K. B. 7, 1. For further details, see T B. 3, 7, 73-6; S. B. 4, 6, 8; B. S. S. 9, 8, 2 etc.

Dīkṣā or the consecration was probably thought to bring out the required mental attitude or 'mood' in the doer. This would be borne out by the following derivation of the word Dīkṣita, regarded as the variant of intellect', from Kṣi 'to dwell' :—

श्रेष्ठाधियंक्षियतीतितं वा एतं धीक्षितं सन्तं दीक्षित इत्याचक्षते परोक्षेण । परोक्षप्रिया इवहि देवा भवन्ति प्रत्यच्छद्विषः G B. 1, 3, 19 सवै धीक्षिते । वाचे हि धीक्षते यज्ञाय हि धीक्षते यज्ञो हि वाग धीक्षितो ह वै नामैतद्यद्दीक्षित इति Ś B. 3, 2, 2, 30.

345. **दीक्षितः**—See Dīkṣā.

346. **दूर्वा**—N. of a kind of grass; from Dhurva (lit. uninjured, imperishable (cf. C. P. IV. 45)

माधूर्वीदिति यदब्रवीद धूर्वीन्मेति तस्माद् धूव। धूर्वी हवैता दूर्वेत्याचक्षते परोऽक्षम् Ś. B. 7, 4, 2, 12.

347. **दूः**—Spirit, the soul (lit. 'The distant, the farthest') above death (cf Dur) :-Bṛh. up. 1, 3 : ते होचुः क्वनु सोऽभूयो न इत्थमसक्तेत्ययमास्येऽन्तरिति । सोऽयस्य अङ्गिरसोऽङ्गानां हि रसः । सावा एषा देवता इव भिदूरह्यस्या मृत्युः ।

348. **देवः**—God, deity; 1. from Diva 'day' : प्रजापतिस्तपोऽतप्यत तस्या हवै तप्यामानस्य मनः प्राजायत देवां सृजेयमिति त इमे देवा असृजन्त दिवा देवानसृजत तद्देवानां देवत्वम् S. V. B. 4, 1; T. 2, 2, 9, 57-51; 2, 3, 8, 33; S. B. 11, 1, 6,7; S. B. 4, 1, etc.

2. From Divaṃ 'sky' : cf T. B. 2, 8, 7, 49. S. B. 11, 1 6, 7, तं देवानां देवत्वम् यद् दिवमभिपद्यासृज्यन्त देवः महः यमस्यन्तौ दिव आ पृष्ठमस्थ परिद्यावा पृथिवी यन्ति सद्यः तथ्सूर्यस्य देवत्वम् मुतन्त्र हितत्वम् ।

3. From Dā 'to give' : cf. A. V. 6, 100, 1, Sāyaṇa on A. V. 19, 6, 11.

From the above quotations the word Deva wauld seem to have been derived from the root Div or Dyu 'to shine' as found in Diva and Divaṃ, or from DĀ. Post vedic tradition also follows the same (cf. Nir. 7, 4, 2 देवोदानाद्वा दीपनाद्वा, द्योतनाद्वा, द्यु स्थानो भवतीति वां cf, also L. dies 'day' A. S. daeg; Ger. tag.)

349. **देवसुः** —The mother of gods; cf S. B 5, 3, 3, 13 ताह वै देवताः सवस्येशते तस्माद्देवस्वो नाम । तदेन मेता एव देवताः सुवते ताभिः सूतः श्वः सूयते ।

350. **देवस्थानम्**—N. of a Saman; supposed to enable the gods to exist : देवस्थानेन वै देवाः स्वर्गलोके प्रत्यतिष्ठन् etc. T. M B. 15, 3, 29-31.

351. **देवधिष्ण्यः** —Prāṇas that impel (isnanti) all the thought-provoking intellect (Deva plus Dhi plus is) : प्राणावै देवा धिष्ण्यास्ते हि सर्वाधियः इस्णन्ति Ś. B. 7, 1, 1, 24.

352. **देव-वयोनाधा**—Prāṇas with which the whole world is bound up (Deva Vayunaṃ plus nadha) :— प्राणा वै देवा वयोनाधाः प्राणैर्हीदं सर्वं वयुनंनद्धम् Ś. B. 8, 2, 2, 8, V. S. 14, 7.

353 **देवाव्यम्** — The protector of gods; from Deva plus Av : देवाव्यमिति व्ये देवा नवीदत्येतत् Ś B 6, 3, 1, 20.

354. **देविकाः** —Five-fold Prāṇa or Prajāpati (Devi plus Kah). As already remarked in वैदिक दर्शन, Prajāpati has mortal as well as immortal bodies (tanus ; as the former, He may be said to be Devi capable of doing various creation of Śakti, while as the latter, He is an unknown querry Kah (who ?). Therefore He is called Devi ka i. e. Devi as well as Kah. Thus Devika may be likened to Śiva-Śakti concept of the Agamas For etymology and further details, see :—

अथैष कः प्रजाप्रजातिस्तद्यद्देऽयश्चकश्च तस्मोद्देविकाः पञ्च भवन्ति Ś. B. 9, 5, 1, 39; A. B 2, 4; K. B. 19, 7; J. up 3, 4, 8

355. **देवेद्धः** —Celestial fire, kindled by gods (Deva plus indh) :—

देवेद्धइत्याह देवाह्येतमैधत T S. 2. 5, 9.

देवाह्येतमग्नऽएन्धत तस्मादाह देवेद्धऽइति Ś. B. 1, 3; 4, 5.

356. **दैघश्रवसम्**—N. of a particular Sāman named after its author Dīrghaśravas : दीर्घश्रवा वै राजन्य ऋषिज्येगपरुद्धोऽशना यश्चरन स एतद्दीर्घश्रवसमपश्यत् T. M. B. 15, 3, 25

257. **दैवादिथम्**—(Sāman) N. of a particular Sāman; named after its author :—देवातिथिः सपुत्रोऽशनाऽश्चरन्नरण्य ·· एतेन साम्नोपासीत् T. M. B. 9,2,19

258. **दैवोदासम्**—N. of a Sāman; named after its author :- यद् उर्दिवोदासो वज्युश्विरपश्यत् तस्माद् दैवोदास मित्याख्यायते J. B. 82.

359. **द्यौतानम्**—N. of a particular Sāman, named after Dyutana, a priest : cf. T. M. B. 1, 1, 7 द्युतानो मारुतस्तेषां गृहपति रासीच्च एतेन स्तोमेनायजन्त

360. **द्रविणोदा**—N. of a fire-god supposed to bestow wealth upon the worshiper :—

द्रविणो दा ददातु नो वसूनि R. V. 1. 158.

द्रविणोदा इति द्रविणं ह्येभ्यो ददाति Ś. B. 6, 3, 3, 13 cf. V. S. 11, 21; Sāyaṇa on A. V. 20, 34 etc.

361. **द्रुषदः** —An epithet of Agni found in the wood; from Dru (wood tree) :—द्रुषदमित्याहु । वनस्पतयो वै द्रु । वनस्पतीनामेवैतेन सूयते T. M. B. 1, 3, 9, 53 cf. T. B. 1, 3, 9, 1.

362. **द्वितः** —See Āpya under आपः ।

363. **द्वैगतम्**—N. of a Sāman; supposed to fulfil the two-fold desire; from Dvi : द्विगद्वा एतेन भार्गवो द्विः स्वर्गं लोकम गच्छदा गत्य पुनरगच्छद् द्वयोः काम योरवरुध्यै द्वैगतं क्रियते ।

364. **घनम्**—Wealth, property. The follwing passage may suggest its derivation from Dhṛ 'to hold, possess' etc. नो धनानि धारयेत्येवैरतदाह Ś. B. 14, 2, 2, 31.

The better way would, however, be to derive it from Dhan 'to sound', thus referring to the coins measuring all wealth, though it is possible that the root Dhan 'to sound' might have come later, when the word Dhanaṃ came to be a name of money or coin form of wealth.

365. **धरुणः** —The sun, the upholder; from Dhṛ 'to hold, uphold' :—

असावेवादित्यो धरुण·····यदाह्यवेषोऽस्तमेत्यथेदं सर्वंध्रियते । Ś. B. 8 4, 1, 12, of. V. S. 14, 23; 13, 16 cf Ś B. 7, 4, 2, 5 cf. 4, 6, 9, 9.

Another word from the same root and practically having the same sense is Dhartraṃ cf प्रतिष्ठा वै धर्त्रम् Ś B. 8, 4, 1, 26; V. S. 14, 23. so also classical Dhartram 'house' etc.

366 **धर्त्रम्**—See Dharuṇah

367. **धर्म** -- N. of a Sāman supposed to uphold Dharma; derived from Dhṛ : धर्मभवति धर्मस्य धृत्यै T. M. B. 14, 11, 34 cf. T. B. 3, 11, 4, 1; 1, 7, 4, 2, etc.

368. **धर्मः** —That which upholds; the seed; truth; righteousness; religian : एष धर्मो य एष तपत्येष हीदं सर्वं धारयत्येतेनेदं सर्वंधृतम Ś. B. 14, 2, 2, 29.

यो वै स धर्मः सत्यं वैतत्तस्मात्सत्यंवदन्तमाहु धर्मं वदतीति धर्मं वाव दन्तं सत्यं वदतीति Ś. B 14, 4, 2, 26 cf also Ś. B. 14, 4, 2, 23-25; G. B. 1, 2, 4; T. B 3, 9, 16, 2; Ś. B. 11, 1, 6, 24.

For the same etymology see Uṇ. S 1, 137; Man. S. 8, 15; Nir. 7, 26 and Sāyaṇa on RV X 88, 9 cf. also RV. 1, 22, 19; A. V. 7, 27, 6. and A V. 12, 1, 16 whare the same derivation is suggested : त्रीणि पदा विचक्रमे विष्णुर्गोपा अदाभ्यः इतो धर्माणि धारयन् विश्वस्य मातरमोषधीनां ध्रुवां भूमिं पृथिवी धर्मणाधृताम् ।

369. **धाता** –Creator, upholder, preserver; from Dhā : यत (प्रजापति दिक्षु प्रतिष्ठा येदं सर्वं) दधद्धिदधतिस्ठत्तस्माद्धाता Ś. B. 9, 5, 1, 35 cf. गर्भंधातादधातुते A. V. 5. 25, 7; 6, 40, 30; 7, 18, 1-3; Ś. B. 9, 5, 1, 37; A. B 3. 48 etc.

370. **धान्यम्**— Grain, corn; from Dhinv 'to please' (D. P 1, 624) :—

धान्यमसि धिनुहि देवानिति धान्यं हि देवान्धिनवरित्युहि 1. Ś B. 1, 2, 1, 18 cf. 14, 9, 3, 22. दशग्राम्याणि गोधूमाश्चमसूराश्च खल्वाश्च खलकुलाश्च Ś. B. 14, 9, 3, 22.

A better derivation often suggested by different lexicographers is from Dhā 'to uplold' :—

371. **धाय्या** — N. of a ṚK of a particular group; from Dhā :—धाप्यामिव प्रजापतिरि माँल्लोकानध यज्ञ ……यत्र यत्र वै देदा यज्ञस्य छिद्रं निरजानंस्तद्धाय्याभिरीयदधुस्तद्धाय्यानं धाय्यात्वम् A. B. 12, 7 इयं वै धाय्येयंहि सर्वेषु सूोषु हिसावै दी:णे भागे धीयते K. B. 2, 4. cf. also Ś. B. 1, 4, 1, 37. A. B. 3, 18; 3, 23. G. B. 2, 3,

372. **धारका** -—N. of Prajāpati's power (Śakti) conceived as Vāk, ṚK. etc, derived from Dhr 'to maintain, to effect continuity धारका हवै नामैष तया हवै प्रजापतिः प्रजा धारयञ्चकार Ś B. 11, 6, 2, 10.

Another name of for this Śakti of Brahman or Prajāpati is Dhārā, also derived from Dhṛ 'to remain, to maintain :—तद्यदब्रवीत् (ब्रह्म) आभिर्वा अहमिद सर्वं धारयिष्याम यदिदं किंचेति तस्मात् धारा अभवंस्तद्धाराणां धारात्वं यच्चासु ध्रियते 1, 1, 2.

It may be recalled that the Śakti is its fluid state, embodying the changing world. It is often compared with a stream (Dhārā) and named Sarasvati (वैदिक दर्शन)

373. **धारा**—See (dhārakā)

374 **धुर**—1 Agni, the injurer of enemies; from Dhurv (D. P. 1. 604) 'to injure' :—

धूरसि धूर्वं धूर्वन्त धूर्व योऽस्मान धूर्वति त य धूर्व यं ययं च धूर्वाम् cf Ś. B. 1, 1, 2, 10; 1, 1, 2, 9; T B. 3, 2, 4, 3; V. S. 1, 8, etc.

2. Prāṇa manifesting manifoldly into various prāṇas —

देवाश्चवा असुराश्चैषु लोकेष्वस्वर्द्धन्ततेदेवा प्रजापतिमुपधावऽस्तेभ्य एतः न्धुरः प्राणानप्रायच्छन् मनः प्रथमथ प्राणमथ चक्षुरथ श्रोत्रमथ वाचं ताभ्यः पंचभ्यो धूर्भ्यः पुरुषश्च पशुऽश्च विरभिमीत तेन पुरुषेणः सुरानधूर्वन् । यद धूर्वऽस्तद्धूरां धूर्त्तं ध्रजंति पाप्मानम। Ṣ. V. B. 2, 3, cf 14, 9, 18; KS. S. 2, 53 A. S S 3, 12.

In classical literature, the word is used in a variety of senses majority of whith retain the association with injury, afflication, oppression signified by the original root e. g. Distress, afflication; spark of fire, a load, burden, hence (fig.) responsibility, duty, a difficult task; the part of a yoke is fixed, hence foremost, foremost front.

But, the word Dhur seems to have absorbed also a phonetically similar derivative of Dhṛ 'to hold, possess' bear (cf. dhur in the sense of 1. The shaft or pole of a carriage' 2 The axle 3 the iron parts of the axle 4. wealth, 5. a part, portion held by someone.)

Cf. also 1. Dhurah, a yoke, pole; burden; A pin at the end of the axle.

2. Dhura-A burden, load 3. Dhurina 4. Dhurvh etc

375. **धेनुः** —That which pleases all; from Dhinv 'to please' :—

1 Apah आपो वै धेनुः आपो हीदं सर्वं धिन्वन्ति K. B. 12, 1.

2. Mother माता धेनु Ś B. 2, 2, 1, 21. 5, 3, 1, 4;

3. The earth इयं (पृथिवी) वै धेनुः Ś B. 12, 9, 2, 11.

4. Vāk वाग्वै धेनुः T. M. B. 18, 9, 21. cf. G. B. 1, 2, 21; Ś B 9, 1, 2, 17, 14, 8, 9, 1 etc.

5. Cow स धेन्वै चानुडुहश्चनाश्नीयात् Ś. B. 3, 1, 2, 21; K. S. S. 7, 53 cf. also Ś B. 2, 1, 5, 21

Uṇ. S. S. however derives the word from 'Dhi 'to drink :— धेट् इच्च 3, 34. "धेट् पाने" अस्मान्नु प्रत्ययो भवति तत्सन्नियोगेन धातोरिकार अन्ता देशः । धीयते पीयते वत्सेनेति धेनुः नवसूता ।

See also Nir. 11, 4, 9. धेनुर्द्धयतेर्वाधिनोतेर्वा ।

376. **ध्रुवः** —1. That with which something is made firm; from Dṛmh 'to make firm' : असुरा वा उत्तरतः पृथिवी पर्याचिकीर्षन्तां देवा ध्रुवेणा हं हन्तद्ध्रुवस्य ध्रुवत्वं उत्तरतः साद्यते धृत्या T. S. 6, 5, 2, 2, S. B. 4, 2, 3, 89;

2. That which is made firm e. g. Dhruva earth cf. S. B. 1, 3, 2, 4; 16; 6, 1, 2, 28 T. B. 3, 3, 1, 2; 3, 3, 6, 11;

377 **ध्रुव**—See ' Dhruvah '.

378. **नदी**—River, a flowing stream; from NAD 'to sound' cf. A. V. 3, 13, 1 : यदद: संप्रयतीरहावनदता हते । तस्मादानद्यो हिनाम स्थतावो नामानि सिंधवः Cf also T. S. 5, 6, 1; Sāyaṇa on A. V. 1, 15, 3; Nir. 2, 24; K. S. S 3, 19 etc.

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379. **नक्षत्रम्**—1. A star in general, supposed to be doer of good deed existing after his death in his luminous body in heaven (see नक्षत्राणि वै जनयो ये हि जनाः पुण्यकृतः स्वर्गं लोकं यन्ति तेषा मेतानिज्योतींषि Ś. B. 6, 5, 4, 8 cf. T. S. 5, 4, 1, 3; S. B. 1, 9, 3, 10; T. A. 1, 11, 1. 2, Ṛ. V. 10, 68, 11; 10, 90, 13. A. A. 11, 4, 1 B. A. 5, 1, 3, 16; 3, 2, 13; 5, 6, 2; C U 5, 10; J. B. 1, 2, 8; N. S. 1, 28; Ś. B. 1, 2, 5, 8 ff; K. B. 10, 2; MS 4, 2, 1 etc) derived from :

(a) Nakṣ 'to go' :—योवा इह यजते। अमुंसलोकं नक्षते। तन्नक्षत्राणां नक्षत्रत्वम् T. B 1, 5, 2, 5.

(b) from Kṣi 'to perish' with negative particle Ni as they are supposed to have attained immoratality : तन्नक्षत्राणां नक्षत्रत्वम यन्नक्षियन्ति G. B 2, 1, 8. T. B. 3, 9, 4. 2; V. S. 23, 5.

(c) Kaṣtraṃ is light which is taken away from the stars by the sun rise (यथैवासो सूर्य्यं एवम् तेषासेव उद्यन्नेव वीर्यं छत्रमादत्त Ś. B. 2, 1, 2,18; cf. 1, 1, 2, 12; A. B. 8. 2; 3, 4),therefore they are called Nakṣatra, the negation of Kṣatra : न वा इमानि क्षत्राण्यभूवन्निति। तन्नक्षत्राणां नक्षत्रत्त्वम् T. B. 2, 7, 18 3; Ś. B. 1, 1, 2, 12; 1, 2, 2, 19; 2, 1, 2, 18;

2. A constellation, an asterism in the moon's path, 27 stars :- तानि वा एतानि सप्त विंशतिर्नक्षत्राणि सप्त विशंति सप्त विशंतिद्देपिन क्षत्राण्ये कै कं नक्षत्रमनुपतिष्ठन्त S. B. 10, 5, 4, 5; T. M. B. 23, 23, 3;

3. Asat or non-being as opposed to Sat or Being; ब्रह्मेदमन्यन्नक्षत्रं ब्रह्मसन् क्षत्रमुच्यते A. V. 10, 2, 23.

380. **नभस्**—Sky (originally light-less sky); from Bhās 'to shine' (D. P. 3, 18) with N A as suggested below : त्वां रक्षसे प्रीदशश्चत सस्त्वं शोचिषा नभसी विभासि A, V. 17, 1, 16, cf. uṇ. 4, 240.

This derivation may be supported by the fact that Nabhas is used for several other lightless phenomena e g. A cloud; fog; vapour; the rains ar rainy season; the month of Śrāvana, a rainy season.

281. **नचिकेतस्**—1 N. of a form of Agni supposed to be existing submerged in the manifold creation i. e trees, rivers. The etymology

of the word may be taken to be suggested in R.V. 10,51,4, where Agni says : होत्रादहं वरुणविभ्यदायं नैदव मा युनुजन्नत्र देवाः। तस्य मे तन्वो बहुधा निविष्टा एतमर्थं नचिकेताहमग्निः।

Though the derivation of Naciketas from the phrase 'NA CIKETA' mentioned in this passage may not seem to be strictly grammatical, there is no doubt that the description of Naciketas fire given here wholly accords with that given elsewhere. (for details see Kath 1, 1-20; Ś. B. j. up. B. P. C. III. 3 pp. 145-155) It is also called Agni Saucika (see P. O. pp. 153-154 L. V. Scroeder: Mysterium und Mimus Ṛgveda' pp. 181-220 R. V. X 51-53) and the following dialogue may be mentioned to give a clue to the above etymology :—

महत्त दुल्वं स्थविरं तदासीद्ये नाग्विष्टितः प्रविवेशिथापः ;
विश्वा अपश्यद्वहुधा ते अग्नेजातवेदस्तन्वो देव एकः ॥
को मा ददर्शकतमः स देवो योमेतन्वां बहुधा पर्यपश्यत्।
काह मित्रावरुणा क्षियन्त्यग्ने विश्वाः समिधी देव यानी ॥
ऐच्छाम त्वां बहुधा जात वेदः प्रविष्ट मग्ने अपू वोषधीषु।
त्वंत्थ यमो अचिकेच्चित्रभातो दशान्त रुष्या दति रोचमानम् ॥
होजादहं वरुण विभ्यदायं ने देवमायुनजन्नज देवाः।
तस्यमे तन्वो वहुधा निविष्टा एतमर्थं न चिकेता हमीग्नः ॥

Thus Naciketas would literally mean 'unseen or unknown' and in the philosophical sense of Upaniṣad would refer to the all-pervading and unknown form of Agni as the Supreme Immanat Spirit–Saguṇa Brahman

As for grammar, there are good many proper names and other words which have been formed without any regard to grammer e. g. E DOTHEBOYSHALL, WILL-O-THE. WISP, HAVE-NOTS H. इत्थभूती शैली, अहंब्रह्मास्मिवादी, पायँ-पियरात (at dawn).

2. The name of the mythological Kumara whom yama is said to have revealed the sacred doctrine of 'Naciketas Agni' (Kath. up 1, 1, 1 ff T. B. 3, 11, 8; Ś. A. 2, 1; Mbh Anu. 71 etc) The beginning of this myth, however, be traced to R. V. X. 135 where some Kumar is mentioned and whom Sāyaṇa rightly identifies with Naciketas (cf. Macdonell; V. R. F Singh P. O. pp 154.)

382. **नराशंसः** — According to Katthakya and Śākapuṇi quoted by Yāska, Narāśansa would mean sacrifice where men (Narah)

praise (Śans) gods, or Agni which is praised (Praśansy) by men (Naraih). In Ṛgveda the word occurs as an epithet of Agni and Brāhmaṇas interpret it as the Vāk of Nara i. e. men or Progeny of the creator (प्रजा वै नर: A. B. 2, 4, 6, 27; 32; Ś. B 1, 5, 1, 20; 1, 8, 2, 12; G. B. 2, 6, 8), though often also मनुष्या वै नर: Ś. B 7, 5, 2, 39; 6, 7; 3, 11; A. B. 3, 34) : तं स नराशस शंसति । प्रजा वै नरो वाक्शंस प्रजास्वेव तद्वायं दधाति A. B. 30, 2; 30, 6.

he root śam:s means 'to desire (O. P. 1, 660) as well and though Narāśmsa may mean the 'desire of Naras' (cf. spiegal : Eran, Alterumskunde, II 49), in fact the Vāk with which Nārāśansa has been identified is in no way different from the desire of Naras It is for this that Vāk Devi is called Kāmakalā in Bahvṛcopaniṣad and Atharvaveda uses Kāma Dughah and Kāma Duhitā for the Virāj Vāk (VIII 9, 2; साते काम दुहिता धेनुरच्यते यामा हुववि कवयो विराजय IX. 2, 5) Therefore Narāśansa like other names of Agni may fairly be interpreted as the Kāma or desire of Naras and identified with one aspect of Vāk. Narāśansa may also be compared with Iranian Nairyasagha, a name of fire; and Jung rightly takes it as a form of libido (P.V. pp.123) with which Vāk has already been identified (see वैदिक-दर्शन) and quoting Ch. up 7 he remarks that 'fire has the significance of Logos' (see also T. R. 2, 7, 5, 2; A. B. 2, 4, 6, 23; 32; G. B. 2, 6,

383. **नाकः** —Heaven having no sorrow; derived from Na plus Akam : नहि तत्र गताय कस्मैचनाकं भवति Ś B. 8, 4, 1, 24; T. M. B. 21, 8, 4; 10, 1, 18, 10, 1, 18 with Sāyaṇa's comm. cf. also V. S, 12, 2; T. M. B. 18, 7, 10; Ś. B. 6, 3, 3, 14; 6, 7, 2, 4.

384 **नाकः षट्त्रिंशः** —Saṃvatsara, the thirty six-fold heaven; from Nākah plus Ṣatviṃsah :—संवत्सरो वाव नाक षट् त्रिंशस्तस्यचतुर्विंशतिरर्ध माला स्तद्यत्रमाह Ś. B. 8, 4, 1, 24.

385. **नाकसदः** —Those whsoe seat is in heaven; derived from Naka with sad 'to sit' :—

1. Gods तद्यदेतस्मिन्नाके स्वर्गेलोके देवा असींदस्तस्माद्देवा नाकसद: Ś. B. 8, 6, 1, 1.

2. Ātman आत्मावै नाकसदः Ś. B. 8, 6, 1, 12, 13.

3 The sacrificer and the four priests इमे चत्वार ऋत्विजो गृहपति पंचमास्ते नाकसदः Ś. B. 8, 6, 1, 21,

385. **नानदम्**—N. of a particular Sāman supposed to be the killer of enemies (cf. अभ्रातृव्यं वाएतद् भ्रातृव्यहा साम यन्नादनम A. B. 4, 2); derived from Nad to sound सोऽभिहितोव्यनदयद् व्यनदत्तन्नानदसामाऽभवतन्नावदस्यनानदत्वम् A. B. 4, 2.

इन्द्रः प्रजापतिमुपाधावद् वृत्रं हनानीति तस्माएतामनुष्टभमपहरसं प्रायच्छत्तया नास्तृणुत यदस्तृणुत व्यनदत्तन्नानदस्यनानदत्त्वम् T. M. B. 12, 13, 4.

386. **नाभिः** —1. Naval (Ś. B. 1, 1, 2, 23) 2. The Prāṇ of the Naval (cf. T M. B. 6, 8, 3; Ś B. 6, 7, 1, 11 A. B. 1, 20); derived from Nā and Bhi 'to fear' :—प्राणों वा अयं सन्नाभेरिति तस्मान्नाभिस्तन्नाभेर्नाभित्त्वम A. B. 1, 20 मध्यं वै नाभिर्व्यध्यममयम् Ś. B. 1, 1, 2, 23.

A better way seems to be to derive the word from Nah 'to bind' cf. Nir. 4, 35. नाभिः नहनात्। नाम्यासन्नद्धा गर्भा जायन्ते। एतस्मादेवज्ञातयः सनामय इत्या चक्षते un. S. Ś नहोनभच 4, 1, 35 " णहबन्धने अस्मादित्र प्रत्यय। नभ इत्ययथादेशः नह्यतीति नाभिः अङ्ग विशेषः क्षत्रिय विशेषश्च।

387. **नामानि**—A set of mantras. Those which make something bend; used in the compound Sarpa-nāmānī; from Nam 'to bend' :—तैरनमयन्यदनमयंस्तस्मात्सुर्पनामानि Ś. B. 7, 4, 1, 26.

388. **नारमेधसाम्**—N. of a particular Sāman, associated with Nṛmedhas: नृमेधसमङ्गिरसं सत्रमासीनंश्वीभरम्याह्वयन T. M. B. यदुनृमेध्येऽपश्यत् तस्मान्नारमेध J. B. 61;

389. **निग्राभ्याः** —N. of a set of Ṛks supposed to be suppressed in the heaarts of Indra : Ś. B. 3, 9, 4, 15 तद्यदेना उरसि इन्धः न्यगृहणीत तस्मान्निग्राभ्या नाम Ś. B. 3, 9, 4, 15.

390. **निचृत्**—N. of a metre; from NI with Cṛt :—निवृन्निपूर्वस्य चृतेः D. B. 3, 20.

391. **निदाघः** —Summer, Perspiration; from Ni with Dah 'to heat' निदहति तन्निदाघस्य निदाघत्त्वम् Ś. B. 13, 8, 1, 4.

392 **निऋ्र्तिः** —Pṛthivĭ specially as a symbol ef mobile state of vāk or Śakti (वैदिक-दर्शन), derived from NI plus Ṛ :—इयं वै निऋ्र्तिरिथं वैतं निर्णयति योनिऋ्र्च्छति Ś. B. 7, 2, 1, 11 cf. 5, 2. 3, 3; 7, 2, 1, 1; T. B. 1, 6, 1, 1 For details see Ṛta, Amṛta etc. and also वैदिक दर्शन besides Ś. B. 7, 2, 1, 7-15.

393. **निर्वाधाः** —N. of certain Mantras supposed to be potent enough to destroy Asuras, from Ni with Vadh :—निर्वाधैर्वै देवा असुरान्निर्वाधेऽकुर्वंत तन्निर्वाधानां निर्वाधत्वम T. S. 5, 1, 10.

394. **निविद्**—1. A short Vedic text containing prayer of goods, prayer, invocation; from Ni plus Vid 'to pray, to tell, to inform' ;—निविद्भिर्न्यवेदयन्तन्नि वेदांनिविदत्त्वम् T. B. 2, 2, 8, 15; Ś. B. 3, 9, 3, 28; A. B. 3, 9.

2 (a) From Ni plus Vid 'to know' meaning (a) the sun अयं वै निविद सावेव योऽसौतपत्येष हीदं सर्वं निवेदयन्नैति K. B. 14, 1.

(b) Eye चक्षुर्निविद् etc. J. up. 3, 4, 5,

(c) the inner-soul यदन्तरात्मंस्तन्निविदत् K B. 15, 3; G. B. 2, 3, 21-22

395. **नीवारः** —Wild rice; from Ni plus vṛ :—सनीवावारीन्नर वृणति तन्नीवाराणां नीवारत्वम T. B. 1, 3, 6, 7 cf. Sāyaṇa निरवेणीत् निष्कृष्य वृतवान निवार्यं अन्या औषधी : नावार परि गृहीतवानिति ।

A more happy derivation would be from Ni with Vār (water see Vāh), as wild rice are not required to be watered like the cultivated crops.

396. **नृषद्**—Prāṇa or Agni existlng within Nara i. e. men or creatures (pṛajās of prajāpati), from Nara and Sad or Su :—प्राणो वै नृषन्मनुष्या नरस्तद्यौऽयं मनुष्येपु प्राणोऽग्निस्तमेतदाह Ś. B. 6, 7, 3, 11; 9, 2, 1, 8, V. S. 12, 14, 17, 12 नृषदंत्वेत्याह । प्रजा वै नृ प्रजानामैवेतेन सूयते T. B. 1, 3, 5, 3.

397. **नौधसम्**—N. of a Sāman; named after Nodhā Kākṣivat, the author :—यन्नोधा काक्षीवतोऽपश्यत् तस्मान्नौधसमित्याचक्षते T. B. 48; T. M. B. 7, 10, 10 cf. 7, 10, 8.

398. **न्यग्रोधः** —A Banyan tree; from Nyak 'downward' and Ruh 'to graw :—तेयन्नञ्चोऽरोहस्तस्मान्न्यङ रोहतिन्यग्रोधइत्याचक्षते A. B. 7, 30; Ś. B. 13, 2 7, 3 cf. A. B. 7, 30; Ś. B. 12, 7, 1, 9.

399. **पक्षी**—A bird, learned man (fig.) from Pakṣa 'wing' :—ये वै विद्वांसस्ते पक्षिणो येऽविद्वांसस्तेऽपक्षास्त्रिवृत्यञ्च दशा वेवस्तीमौ पक्षौ कृत्वा स्वर्गं लोकं प्रयन्ति T. M. B. 14, 1, 13, cf. Ś B. 10, 3, 2, 4.

400. **पंक्तिः** —N. of a metre of five feet, from पञ्च (five), see D. B. 3, 13. पंक्ति: पथिनी पञ्चपदा of. also पंचपदा पंक्तिः A. B. 5, 18, 19, 21; 6, 20; K. B. 1, 3, 4; 11, 2, 13, 2; Ś. B. 9, 2, 3, 41; T. M. B. 12, 1, 9; G. B. 1, 4, 24; G. B. 2, 4, 4, 1, 3, 8;

401. **पञ्चजनाः** —(1) Five peoples, tribes, races, from añca :—

देवमनुष्याणां गन्धर्वाप्सरसां सर्पाणां च पितृणांचैंतैषां वा एतत्पंचजनानामुक्थम् A. B. 3, 31.

(1) The Puruṣas of the sun, the moon, lightning water and eye :—विश्वेदेवा अदितिः पञ्चचा इति ये देवा असुरेभ्यः पूर्वे पंचजना आसन् य एवासावादित्ये पुरुषोयश्चन्द्रमसि यो विद्यु ति याऽप्सु योऽयमक्षन्नन्तरेष एव ते। तदेषा (अदितिः) एव। J. up. 1, 5, 10, 5.

402. **पञ्चदशः** —Moon waxing and waning in a fortnight :—चन्द्रमा वै पंचदशः। एषहिपञ्चदश्याम पक्षीयते पञ्चदश्यामा पूर्य्यते T. B. 1, 5, 10 5.

403. **पञ्चबिलः** —N. of a caru (the vessel for cooking an oblation) having five holes, from Pañca 'five' and 'Bilaṃ' 'hole' :—तद्यत्पंच हवींषि भवन्ति तेषां पंच विलानि तस्माच्चरुः पंचविलो नाम। Ś. B. 5, 5, 1, 1.

404. **पञ्चहोता**—N. of a particular Mantra, तस्मै पंचम हूतः प्रत्यशृणोत। स पंचहूतोऽभवत् पंचहूतोऽवै नामैष। तं वा एतं पंचहूतं सन्तं पंच होतेत्याचक्षते। T. B 2, 3, 11, 3-4; 2, 3, 11, 4)

405. **पतङ्गः** —Bird, Horse and (fig.) Prāṇa, from Pat and Añga :—

पतन्निव ह्येष्वङ्गेष्वतिरथमुदीक्षते। पतंग इत्याचक्षते। J. up. B. 3, 35, 2 cf. Ṛ. V. 10, 177, 1; K. B. 8, 4, J. up. B 3, 52, 2; 3, 36, 2, S. S. S. 6, 10, 4 quoting a Ṛc.

406. **पथिन्**—Way, road, from Pṛth. 'to extend' :—प्रयथे पथामजीनष्ठ पूषा A. V. 7, 10, 1.

407 **पदम्**—Ātman, the sun or Agni (cf आत्मा वै पदम् K. B. 23, 6 etc) from Pā 'to protect :-एषवै पदमेष हीमानि सर्वाणि भूतानि पाति स यदिमानि सर्वाणि भूतानि पाति तस्मात्पदंतस्मात्पमित्यचक्षते A. A. 2, 10.

408. **पदस्तोभम्**—N. of a sāman cf. T. M. B. 13, 5, 24; पदोरुत्तममपश्यत्तत्पदस्तोभस्यत्वम् cf. 13, 5, 22.

409. **पद्या**—Virāj Vāk, from Pad 'to go' as suggested in the following passage :—पद्यया वै देवाः स्वर्गं लोकमायन् तस्मात्पद्या T. M. B. 8, 5, 7.

410 **पयस्**—Milk or water, from pay 'to move, to flow (?)' cf. A. V. 9, 1, 8; त्रीन् धर्मानभि वावशानामिमाति मायुं पयते पयोभिः।

The root PAY, according to D. P. 1, 505, means 'to go or move', but from the passage quoted above, it would appear to signify the motion of a liquid cf. Ś. B. 3, 2, 4, 8. 4, 4, 4, 8; 7, 3, 1, 46, V. S. 12, 113.

411. **परम्**—N. of a particular Sāman, from Pṛ to cross, to please, to secure (?) :—परै वैं देवा आदित्यं स्वर्गं लोकमपारयन्यदपारयंस्तत्पराणां परत्वम् T. M. B. 4, 5. T. B. 1, 2, 4, 39, D. P. gives only Pṛ Palana Puraṇayoh. and Pṛ prttau, but from the T. S. 3, 3, paraphrasing the same, the root PṚ may seem to be a synonym of the root Gṛh :—देवा वै यद्यज्ञेननावरुन्धत तत्परैरवारुन्ध। तत्पुराणां परत्वम यत्परैर्गृह्यन्ते।

412 **परस्तादर्वाक्** – The creation, the world, coming as a continiuty from the higher to the lower परस्ताद अर्वाच्य प्रजा प्रजायन्ते ज्यायस्पतयऽर्वाचैवेदं विह्रुतण इदं हि पितेवाग्रेऽथ पौत्रस्तस्मात्परस्तादर्वाक।

413. **परमेष्ठिन्**—The Saguṇa Brahman or Prajāpati identical with Svarāj Brahman (Tmb 19, 13, 3-4; 22, 18, 4-5) and Āpah, the

Primeval Matter accompanying Saguṇa Brahman (T. B. 2, 2, 10, 5; Ś. B ·11, 1, 6, 16). Parmeṣṭhin is also identified with Ṛta (T. B. 1, 5, 5, 1); for as stated already so often (see Ṛta and Vaidika Derśana), Ṛta or the principle of Becoming starts only at the Saguṇa stage. The position of Parmesṭhin as one of the horn (Prajāpati as the Nirguṇa Brahman being another) of the cretion-cow, is described in A. V. 9, 7 ending with एतद् वै वैश्वरूपं सर्वरूपं गोरुपम् । This would explain why Parameṣṭhin is said to be included within the Highest Spirit (A. V. 13, 3, 5)

The etymology suggested and given in various Brāhmaṇa Passages derives the word from Paraṃ 'Highest' and Sthā 'to stay :- आपो वै प्रजापति परमेष्ठी ताहि परमेस्थानेतिष्ठन्ति Ś B. 8, 2, 3, 13, cf. 11, 1, 6, 16; T. B. 2, 2, 10, 5; Ś. B 8, 7, 3, 15

414. **पराक्रः** —A sacrifice called Trirātra, from Pāra and Kraṃ 'to cross to jump across :- यद्वाएतस्याक्रमतदस्य पराक्रतत् पराक्रस्य पराक्रत्त्वम् T.M.B. 21. 8, 3; पराक्रै वैतेन स्वर्गं लोकमाक्रमते T.M.B. 21, 8, 2 cf T M B. 21, 8, 2.

415. **परिक्षित्**—1. Agni; from Pari plus Kṣi अग्निर्हीमाः प्रजाः परिक्षेत्यग्निर्हीमाः प्रजापरिक्षियन्ति A. B. 6, 32, cf. G. B. 2, 6, 12. For the relation of Agni Jātavedas, and Ś. B- 1, 4, 2, 2, 6, 5, 3, 7; 6, 8, 1, 4; 6, 2, 1, 23-30; 6, 5, 9, 7, 2, 17; G B. 1, 2, 15; T. B. 3, 3, 10, 2; 3, 11, 2, 1 etc

2 Saṃvatsara, संवत्सरो वै परिक्षित संवत्सरोहीदसर्वं परिक्षियति G B. 2, 6, 12; A. B. 6, 32 For the conception of Saṃvatsara as the time-spirit and its relation with the Prajāpati, see 'Saṃvatsara'.

416. **परिधिः** —A sacred tree or its branch to which sacrificial victim is tied: परिधीन् परिदधाति Ś B. 1, 3, 3, 13 cf K S. S 1, 62; 64; 2, 22; 26, 66; A B 5, 28; T. B 2, 1, 5, 2; 3, 8, 18, 4

417 **परिमरः** —The total or extensive mortality. The alround perishability of the creation which being the transformations of Vāk or Śakti may be considerd as the changing aspect of the Brāhmaṇa Himself (For details वैदिक दर्शन). It has been derived from Mṛ? 'to perish or die' with prefix Pari as suggested in the following : योह वै ब्रह्मणः परिमरं वेद पर्येनं द्विषन्तो भ्रातृव्याः परिसंपन्ना म्रियन्ते A B. 8, 28.

418. **परिमादाः**—(Pl.) Water or food, hence also the Matter, from Mad to please, delight with prefix Pari cf. K. A. 1, 4 :—आपो वै परिमादोऽद्भिर्हीदं सर्वं परिमत्तमन्नं वै परिमादोऽन्नम ।

419. **परिसारकम्**—N. of a country watered by river Sarasvatī; from Pari plus Sṛ to flow around :—तस्माद्धाप्येतीर्हि परिसारकमित्याचक्षते यदेनं सरस्वती समंत परिससार A. B 2, 19.

420. **परिस्रुत्**—A kind of intoxicated drink, said to be quite different from Soma or Surā (Ś. B. 5, 1, 2, 14); derived from Pari plus Sru 'to flow around' :—

अस्थररसीऽसुवत्सा परिस्रुदभवत् Ś. B. 12, 7, 1, 7.

421. **परुच्छेपः** — Indra believed to once have had generative organ at every joint of his body; from Paru 'joint' and Śepa 'the generative male organ' cf. K. B. 23, 4: इन्द्र उ वै परुच्छेपः असुरीन्द्रं प्रत्यक्रमत पर्वन्युष्कान्कृत्वा ताभिन्द्र; प्रति जिगीषन्पर्वन्हे पास्यं कुरुत !

422. **परोरजः**—The fourth stage of Gāyatrī or Vāk; in Ādibhautika world conceived in the Sun (For philosophical details of the four padas of Gāyatrī, Ṛk or Vāk (see Vaidika Darśana) derived Parā 'beyond' and Rajah, one of three guṇas of Prakriti resposible for activity : or dust or dirt (in case of the sun) cf. Bṛh. 5, 14, 3;

यद्वै चतुर्थं तत्तुरीयं दर्शतं पदमिति ददृश इव ह्येष परोरजा इति सर्वमु ह्येवैष राज उपर्युपरि तपत्येवं हैव श्रिया ।

423. **पर्णः**—1. A sacred tree, otherwise called Palāśa; believed to be formed from the Prāṇa of the Soma or Gāyatrī bird :—यत्र वै गायत्री सोममच्छापतत्तदस्याऽआहरन्त्याऽअपादस्ताभ्या यत्यपर्णं प्रचिच्छेद गायत्र्यै वा सोमस्य वा राज्ञस्तत्पतित्वा पर्णोऽभवत्तस्मात्पर्णो नाम । Ś. B. 1, 7, 1, 1, T. B. 1, 1, 3, 10; 3, 2, 1; I, 1, 1, 3, 10; 3, 2, 1, 1, cf T. B. 3, 2, 1, 1; Ś. B. 6, 5, 1, 1, T. S. 3, 5, 7, 1.

2 Wings, from Pat 'to fall' cf. A. V. 6, 83, 1 with Sāyana's comm. अपचितः प्रपतत सुपर्णः सुपर्णः शोभनपतन इति सायणः Un S. S. 3, 6 and 3, 10, however, derives the word from Pṛi 'to fill with wind'.

424. **पर्यायः** --A strophe of a hymn, property (ety. not clear) यत्पर्य्यायैः पर्यायमनुदत्त पत्पर्यायाणाम पर्यायत्वम A. B. 4, 5; G. Ḅ. 2, 5, 1; T. M. B. 9, 1, 3,

425. **पवनः** --A purifier, hence sieve, wind, air; derived from Pu 'to purify' cf. A. V. 18, 3, 11 रयिं मे विश्वे नियच्छन्तु देवाः स्योना मावः पवनौः पुन्नत cf. Pavana, in classical literature, is also a name of Viṣṇu, sacred fire and water.

426. **पवमानः** —Purifier derived from Pu 'to purify' cf. A. B. 1, 7. अयं वायुः पवमानः अयंहि भूयिष्ठं पवते Therefore Pavamāna becomes the name of many purifiers e. g.

1. Vāyu अयं वायुः पवमानः Ś. B. 2, 2, 1, 6.

2. Soma सोमो वै पवमानः Ś. B. 2, 3, 22.

3. Agni, same as Gārhapatya considered as the soul of sacrifice of. T. M. B. 7, 3, 7; T. B. 2, 3, 9, आत्मा वै यज्ञस्य पवमानाः ।

4 Prāṇa, (प्राणो वै पवमानः Ś. B. 2, 2, 1, 6) as Prāṇa is Agni (see Prāṇa Agni).

5. Vaiśvadeva Śastra पवमानोक्थं वा एतद्य द्वैश्व देवम् K. B. 16, 3.

427. **पवित्रम्**—Purifier. i. e from Pu 'to purify' :—अयं वै पवित्रं योऽयं पवते । Hen Pavitraṃ is used for many purifiers :—

1. Waters cf पवित्रं वाऽआपः Ś. B. 1, 1, 1, 1, 3, 1, 2, 10.

2. Fire अग्निर्वाय पवित्रम् T. B. 3, 3, 7, 10.

3. Wind पवित्रं वै वायुः T. B. 3, 2, 5, 1 .

4. Sacred Darbha grass पवित्र वै दर्भाः Ś. B 3, 1, 3, 18; T, B. 1, 3, 7, 1; 3, 8, 2, 3.

5. Prāṇa and Apāna प्राणापानौ पवित्रे T. B. 3, 3, 5, 5; 3, 3, 6, 7.

6. Prāṇa and Udāna प्राणादानौ पवित्रे Ś. B. 1, 8, 1, 44.

428. **पशुः** —1. Animals (e. g Man, horse, cow etc.) from Paś 'to see': (अग्निः) एतान्यं च पशूनपश्यत, पुरुषमश्वं गामि विमजं यदपश्यत्तस्मादेते पशवः Ś. B. 6, 2, 1 2.

(प्रजापतिः) तेषु एतं अग्नि अपश्यत्तस्माद्ध वैते पशवः। Ś. B. 6, 2, 1, 4. cf, Nīr 3, 16 Paśuh Paśyateh Un Ś. Ś. Sarvaṃ A Viśeṣeṇa Paśyati and K. Ś. S. 15, 17, 1 for detailed explanation of the derivation from Paś 'to see' see वैदिक दर्शन .

Another etymology of Paśu suggested by commentators of Yāska derives the word from Paś 'to bind' (D. P. X. 179) 2. Ātman or Prāṇa, the Jīvas fettered by Ahaṃkāra आत्मा वै पशुः K. B. 12, 7. प्राणाः पशवः T. B. 3, 2, 8, 9 अहंकाराविष्टः संसारी जीवः स एवं पशुः J up. c. also Ś. B. 3, 7, 3,9. Ś. B. 7, 5, 2, 6 K. B. 14, 4, T. M. B. 7, 3, 2, 8; etc. It has been already pointed out in Ist. part how Agni (also known as Prāṇa) is regarded as the supreme Tejas manifesting Himself into threefold worlds as Surya, Vāyu and Agni or Prāṇa and how the Spirit housed in the individual Nāma-Rupa is also known by the same name. It is, therfore, that Paśupati (lord of Paśu) is said to be one of the forms of Agni : एतान्यष्टौ (रुद्रः सवः, पशुपतिः, उग्रः अशनिः, भवः महान्देवः, ईशानः) अग्नि रूपाणि कुमारो नवमः Ś. B. 6, 1, 3, 18; Ś. B. 1, 7, 3, 8; 4, 3, 4, 11 Probably the same thing is meant, when Paśus are said to be Agni (Ś. B 6, 2, 1, 12; 6, 3, 2, 6; 4, 1, 2, 7, 2, 4, 30; 7, 3, 2, 17; 6, 3, 1, 22; A. B. 2, 6, 1, 15; T. B. 1, 1, 4, 3; K. B. 18, 6; G. B. 2 4, 6) In the same way, Vāyu, Rudra, or the Sun who are said to be the forms of the Great Agni, are also individually said to be the Paśupati and hence identical with Paśus : रुद्रपशूनाँ पते T. B. 3, 11, 4, 2 cf. 1, 7, 1, 4, Ś. B. 6, 3, 2, 7; 3, 2, 4, 20 etc. वायु प्राणेका वैपशव S. B. 4, 4, 1, 15, cf. J. up. B. 1, 52, 4; T. M. B. 23, 13, 2, पशवो वैसविता Ś. B. 3, 2, 3, 11 cf. 3, 7, 3, 11; T. B. 2, 5, 7, 4.

A clearer statement approaching the Āgama conception and thus supporting the above sense of Paśu is made in the following passage of J. A. up. सर्वज्ञः पंचकृत्यसंपन्नः सर्वेश्वरः ईशः पशुपतिः ... ... जीवाः पशव उक्ताः तत्पतिस्त्वम् पशुपतिः। Further explaining why the Jīvas are called Paśu, the same book says : कथंजीवाः पशव इेति कथं तत्पतिरिति स समुवाच यथा तृणाशिनो विवेक हीनाः पर द्रेष्याः कृष्यादिकर्मसु नियुक्ताः सकल दुःख सहाः स्वस्वामिबध्यमानाः गवादयः यथा तत्स्वामिनः इव सर्वज्ञ ईशः पशुपतिः।

Another corroboration to the above conception of Paśu may be had from the relation of Paśu with Bṛhati. As pointed out in I part, Bṛhati also called Mātra or Māyā covers the Brahman and is thus the cause of the three Bṛhats (Surya, Vāyu, Agni mentioned above) and through them other Nāma-rupa of the three worlds i e. Jīvas or Paśu. There Paśus are identified with Bṛhati (T. M. B. 16, 12, 9; K. B. 17, 2; 29, 3; ŚV. B. 3, 10) and which means the same thing as said to be of Bṛhati (A. B. 4, 3; 5, 6, T. B. 1, 4, 5, 5; Ś. B. 13, 4, 3, 15; B. K. 23; 2-3).

429. **पशुपति**—The lord of Paśus, from Paśu and Patih :—

1. Īśvara, known as Agni etc. (see Paśuh above)

2. Trees, ओषधयो वै पशुपतिस्तस्माद्यदा पशवं ओषधीर्लभन्तेऽथपती यन्ति Ś. B. 6, 1, 3, 12.

430. **पशुमान्**—Rudra, the lord of Paśus; from Paśu : स (रुद्रः) एतमेव वरमवृणीत पशूनामाधिपत्यं तदस्यै तत्पशुमन्नाम A. B. 3, 33.

431. **पश्यतः** —The sun; from Paś (dṛṣ) असौवा आश्यतः । एष एव तदजायत । एतेन हि पश्यति J. Up. B. 1, 56, 6.

432. **परिप्लवम्**—N. of an Ākhyāna; from Plu 'to wet' : —तद्यत्पुनः पुनः परिप्लवते तस्मात्परिप्लवम् Ś. B. 13, 4, 3, 15,

433. **पार्थम्**—N of a Sāman, named after Pṛthi or Pṛthu: एतेन वै पृथीवैन्य उभयेषां पशुनामाधिपत्यमाश्नुतोभयेषां पशूनामाधिपत्यमश्नुत पार्थेन तुष्टुवानः T. M. B. 13, 5, 20, cf. Ś. B. 5, 3, 5, 4; 9, 3, 4, 18

434. **पार्थुरश्मम्**—N. of a Sāman, named after Pṛthuraśmi cf. T. M. B. 13, 4, 17-18; पृथुरश्मिस्तस्म एतेन पार्थरश्मेन क्षत्रे प्रायच्छत्, क्षत्रकाम एतेनस्तुवतिक्षत्रस्ये वास्य प्रकाशो भवति ।

435. **पांक्तः** —Sacrifice, from Pañkti T.S. 6, 5, 11; यज्ञस्य पाङ्क्तत्वमिति धानाः करम्भः परिवायः पुरोडाशः पयस्था तेनु-पङ्क्तिराप्यते तद्यज्ञस्य पाङ्क्तत्वम् ।

436. **पात्रम्**—Pot, vessel, originally a drinking pot ; from Pā 'to drink' cf. A. V. 10, 10, 9 : इन्द्रः सहस्रं पात्रान सोमंत्वा अपाययत् विशे ।

437. **पितृ** —1. A father, from Pṛi 'to rear, bring up, nourish' विपिता स उन: पिपर्तु A. V. 12, 101, 12, cf. T. B. 1, 3, 10, 5; 2, 3, 8, 32; S. V. B. 4, 1.

2. One of the race of created beings cf. T. B. 2, 3, 8, 2. सो (प्रजापतिः)ऽसुरान् सृष्ट्वा पितेवामन्यत तदनु पितृनसृजत तत्पितृणां पितृत्वम्।

438. **पितृ-यज्ञः** —The sacrifice supposed to be performed by Pitṛs for Prajāpati the pitṛ. cf. T. B. 1, 4, 16, 64. यद्दतवः पितरः प्रजापति पितरं पितृयज्ञेनायजन्त तत्पितृयज्ञस्य पितृयज्ञत्वम्।

439. **पिन्वन्त्यपीया**—N. of a particular Ṛc; from Pā 'to drink' cf. K. B. 15, 3. तद्यदेव वृत्रं हतमायो व्यायन यत्प्रापिवन्वंस्तस्मात्पिन्वन्त्यपीया K. B 15, 3.

440. **पिपीलिकामध्या**—N. of a metre cf. D. B. 3, 10 पिपीलिकामध्येत्यौपीमकम् Nir. 7, 3, 9 also follows the same cf. also T. M. B. 15, 11, 9.

441. **पिपीलिका**—Ant, from Pel 'to go' cf. T. B. 3, 9 पिपिलिका पेलतेर्गति कर्मणः cf. Nir. 7, 3, 9 where the same etymology has been followed.

442. **पुत्रः** —A son, from 1. Puṃ 'a kind of hell' and Trā to protect or save cf. G. B. 1, 1, 2 : पुन्नाम नर्कमनेकशततारं तस्मात् त्राति पुत्रस्तत्पुत्रस्य पुत्रत्वम् cf. also Nir. 2, 3, 2. पुत्र पुरुजायते निपरणाद्वा पुंनरकंततस्त्रायत इतिवा Un. Ś. S. 4, 173; Man S. 9, 138, follows the etymology given by G. B.

2. from Puṃ 'puruṣa' and Trā 'to protect': Bṛh. Up. 1, 5, 17 एभिरेव प्राणैः सह पुत्रमाविशति स यद्यनेन किंचिदश्यणाया अकृतं भवति तस्मादेनं सर्वस्मात् पुत्रो मुंचति।

443. **पुरन्दरः** —The shatterer of Purs (fortresses); from Pur 'fortress' and Dṛī 'to shatter' : त्वंहि शश्वतीनामिन्द्रः दर्ता पुरामसि A. V. 20, 64, 3; 20, 57, 11; 20, 90, 2; 20, 140, 3.

444. **पुनश्चितिः** —Re-piling of sacrificial fire derived from Punah 'again' and Citih 'filing : cf. Ś. B. 8, 6, 3, 13. तद्यच्चितं सन्तं पुनश्चिनोति तस्मात्पुनश्चितिः।

445. **पुरश्चरणम्**—A. preparatory or initiatory rite from Puras 'before' car 'to move' : तद्वाएतन्मनोऽध्वर्युः पुरइवैव चरति तस्मात्पुरश्चरणा नाम Ś. B. 4, 6, 7, 2; 4. see also 4, 6, 7, 21.

446. **पुरन्धिः** —1. Buddhi, from Purṃa with Dhā : पूरंधि पूर्णा धीयते निधीयते संचार्यते इति पुरंधि A. V. 19, 10, 2.

2. Woman : पुरन्धिर्योषेति । योषित्येव रूपं दधानितस्माद्रूपिणी युवतिः प्रिया भीवुका Ś. B. 13, 1, 9, 6.

3. Purandhī is also, as stated in the first chapter, the name of the Vāk or Śakti in its fluid state (cf. Ṛ. V. 4, 26, and 27) as it also bears all the Nāma-rupa world into its womb.

447. **पुरुषः** —1. Prāṇa or Atman living in the body, from Puram with Śi 'to lie down' :—प्राणएष स पुरिशेते इति पुरिशयं सन्तं प्राणं पुरुष इति आचक्षते परोक्षेण G. B. 1, 1, 39 Kāth. up. 5, 1, also suggests that body is Pur and Prāṇa or atman living in it is Puruṣa cf. Pr. up. 5, 5, T. A. 10, 10, 3; Mahāh up. 10 4, Śvet. Ś. up. 3, 9 Muir. OS. T. Vol. V. p. 375.

2. Vāyu, the Prāṇa living in the physical world : इमे वै लोकाः पूरयमेव पुरुषोयोऽयं पवते सोऽस्यां पुरिशेते तस्मात्पुरुष Ś. B. 13, 6, 21.

3. (a) The universal spirit : उर्ध्वो नु सृष्टाउस्तिर्यङ नु सृष्टा उ सर्वा दिशः पुरुषा अबभूव । यो ब्राह्मणो वेदे यस्याः पुरुष A. V. 10, 2, 28; cf 10, 2, 30-31.

4. Brahman pervading everything form Pri 'to fill' :— यस्मात्परंनापरमस्ति किंचिद्यस्मान्नाणीयोन ज्यायोऽस्ति किंचित् । वृक्ष इवस्तब्धोदिति तिष्ठयेक स्तेनेदं पूर्णं पुरुषेण सर्वम् Pr. up. 5, 5, cf. sāyaṇ Ṛ. V. X. 90; A. V. 19, 6, 1.

5. Prajāpati, existing before everything; from 'Purva before' and And 'to be' :—पूर्वमेवाहमीहाऽऽसमिति तत्पुरुषस्य पुरुषत्वम् T. A. 1, 23, 1, 2.

The post Vedic Mythology has preserved all these derivations, except the last. see :—

Nīr. 2, 1, 5. पुरुष परिषादः पुरिशयः पूरयतेर्वा un. S. S. पुरः कुषन् 114-7611 "पॄ पालन पूरणो" अस्मात् कुषन् प्रत्ययोभवति । ककार । कित्कार्यार्थे तेन गुणो न भवति····· प्रणाति पूरयति शरीरमिति पुरुषः क्षेत्रज्ञः । "पुरिवसतीति पुरुषः" इति नैरुक्ताः ।

448. **पुरुष-मेघः** —(see वैदिक दर्शन)

449. **पुरोडाशः** —The sacrificial offering offered in Kapalas; from Puras 'before' Dāś 'to offer' (D. P. 1, 9, 4, 2) ;— तस्मात्पुरोदाशः पुरोदाश परोदाशो हवै नामतद्यत्पुरोडाश इति Ś. B. 1, 5, 1, 3-5; 1, 6, 2, 5; A. B. 2, 23.

450. **पुरोरुक्**—1. N. of certain gods, rays and Ṛcs from Puras with Ruc 'to shine' : पुरोरुग्भिः प्रारोचयन् Ś. B. 3, 9, 3, 28 cf. A. B. 3, 9.

2. The sun अथ वै पुरोरुगसावेद योऽसौ (सूर्यः) तपत्येष हि पुरस्ताद्रोचते K. B. 14, 4.

3. Ātman अथ वै पुरोरुगात्मैव K. B. 14, 4.

4. Prāṇa अथ वै पुरोरुक् प्राणएव K. B. 14, 4.

5. Vāk पुरोरुग्वैवाक् K. B. 14, 5.

451. **पुरोहितः** —Priest, regarded as placed in the forefront in the sacrifice etc. : नह वा अपुरोहितस्य राज्ञो देवा अन्नमदन्ति तस्माद्राजा यक्ष्यमाणो ब्राह्मणं पुरोदधीत A B. 8, 24 cf. 8, 24-25: 7, 26;

452. **पुष्करम्**—1. Primeval waters (Āpah) as the abode (Pur) of Indra derived from Pur plus Kṛ : यो अपां रस आसीत्तमूर्ध्वं समुदौहस्तामस्मै पुरमकुर्वंस्तद्यदस्मैपुरमकुर्वंस्तस्मात्पुष्करंपूष्करं ह वै तत्पुष्करमित्याचक्षते परोक्षम् Ś. B. 7, 4, 1, 13. cf. आयो वै पुष्करम् Ś. B. 6, 4, 2, 2; 7. 4, 1, 8.

2. The Puṣkaran in which Brahma created Brahma—i. e Primeval waters or Āpah which are invariably associated with Brahmā, a form of Saguṇa Brahman. Purva-Vat, the horse carrying in the forefront; fore-most carrier; from Vah 'to carry with the 'Purva' prefixed to it cf T. B. 1, 1, 5, 6 पूर्व्वमुदवहत्तत्पूर्ववाहस्य पूर्ववाट्त्वम्।

453. **पूषन्** —From Puṣ 'to nourish, nurture :—

(a) The earth (b) the Śudra element of the society (see Vaidika-Darśana) सशौद्रं वर्णमसृजत पूषणीमयं वैपूषेयं हीदं सर्वं पुष्यति यदिदं किंच Ś. B. 14, 4, 2, 25. cf. Ś. B. 2, 5, 4, 7; 3, 2, 4, 19; 6, 3, 2, 8; 13, 2, 2, 6; 13, 4, 1, 14; T. B. 1, 7, 5, 2. (c) A god of Vedic pantheon, identified variously with the earth (loc. cit), the sun (K. B. 5, 2; G. B 1, 20) Agni (T. B. 3, 11, 2, 1) and is essentially a god of nourishment and nurture done through food, animals etc (T. B. 2, 7, 2, S. B. 3, 1, 4, 9; 3, 9, 1, 10; 5, 2, 56-8; 5, 3, 4, 8; 35, 13, 1, 8, 6; T. B. 1, 7, 6, 6; 3, 1, 5, 12; 3, 8, 23, 3; 3, 8, 11, 2; T. M. B. 18, 1, 10; 23, 16. 5; 3, 11, 2, 1; K. B. 12, 8; A. B. 2, 24 etc) and is derived from Puṣ 'to nourish, nurture' : पूषा अपोषयत् T. B. 1, 6, 2; cf. T. B 2, 7, 2, 1; Ś. Ḅ. 3, 1, 4, 9.

454 **पृथिवी**—1. The earth, from Pṛth 'to spread :— यद्प्रथयत्तत्पृथिव्यै पृथिवित्त्वम् प्रपथः पृथिव्योः T. B. 1, 1, 3, 18-19; T. S 7, 1, 5, 1, cf A V. 7, 2, 1, 61 where also the root Pṛth is associated with Pṛthivī. The idea of Pṛthivī as something spread out naturally comes from its extensiveness which is so obvious to the human eye (cf Nir. 1, 4, 3; un Ś. Ś. 1, 136) and so often alluded to in Vedic literature (Ś B. 2, 1, 4, 28; A. B. 3, 38; Ṛ. V. 4, 17, 20; V. S. 15, 5; Ś. B 8, 5, 2, 6; A. V. 12, 1 and often).

2. The second of the three forms (Āpaṣ, Pṛthivī, tejas) of the Primeval matter energized by the spirit : आपोवाअर्कस्त अद्यांशर आसीत्समहन्यत सा पृथिव्ये भवत्तस्माम श्राम्यत्तस्य श्रान्तस्यतप्तस्त तेजो रसो निवर्तनाग्निः Bṛh. up. 1, 2-3 see also A. V. 11, 5, 26 where samething seems to be meant, when Saguṇa Brahman (see Vaidika Darśana) while creating is said to be first in Samudra, then in the Pṛthivī, then shining manifoldly (bahu rocate) cf. also T. S. 7, 1, 5, 1. T. B. 1, 1, 3, 18, 19; Ś B 6, 1, 1, 15; 6, 1, 3, 7;

3. One of the nine elements (Ātman, Ākāśa, Vāyu, waters, plants, food and Puruṣa) :—तस्माद्वा एतस्मादात्मन आकाशः सभूत। आकाशाद्वायुः । वायोरग्निः। अग्नेरापः । अद्भयः पृथिवी। पृथिव्या औषधयाः । ओषधीभ्योऽन्नम्। अन्नात्पुरुषः। स एव पुरुषोऽन्नरसमयः । T. up. 2, 1 etc.

4. First of the three worlds :—इयं उवाएषांलोकानां प्रथमा सृज्यत Ś. B. 6, 5, 3, 1, cf. 14, 1, 2, 24; 14, 1, 2, 10, V. S. 37, 4; Sv. B 1, 5; J. up B. 1, 1, 3; T. B. 2, 2, 4, 2 G. B. 1, 4, 1, etc.

5 Name of the primeval matter, in this respect identified with Vāk (J. up. B. 4, 22, 11; Ś. B. 4, 6, 9, 16; 14, 4, 3, 11; A. B. 5, 33) or Virāj (Ś. B. 2, 2, 1, 20; 12, 6, 1, 40; 7, 4, 2, 23 etc) and said to be the cause of the basis of all (Ś B. 4, 2, 2, 1; 1, 9, 1, 29; 1, 9, 3, 11; 4, 5, 2, 15) and the body of Prajāpati as the enjoyer i. e. Saguṇa Brahman इयंवा (प्रजायते) अनादी तनूः K B 27, 5. It is in this sense

alone that the description of Pṛthivī as given in A. V. 12, 1, may be justified (For details on this point see Vaidika-Darśana) (Sometimes Pṛthivī is associated with Pṛthi, Pṛthī or Pṛthu who, though later a man and a king, seems to be the Brahman immanent in Pṛthivī and enjoying its yields (तस्यामनुर्वैवस्ततो वत्स आसीत पृथिवी पात्रम् । तां पृथी वैन्योऽधोक तां कृषिं । A. V. 8, 13, 10-11 cf. also J. up. B. 1, 10, 9, 7, 34 1 T. B. 1, 7, 7, 4 etc.) It would be better to take Pṛthu as the philosophical creation to match the conception of Pṛthivī.

455. **पृष्ठम्**—N. of a stotra supposed to touch or enable one touch the heaven; from spṛṣ 'to touch :—

असुराणां इवा अग्र इमे लोका आसुरुपजीविका इवहिऽदेवासुरस्तय एव श्रदां अन्वायन्तास्तेऽर्चन्हः श्राम्यन्तस्ते जो बलमिन्द्रियं वीर्यमापश्रमदधत; तदेषा असुराणामादित्सन्तं तद्धादित्स्यमामप्सु प्रावेशयन्ने ि.दमसुरा विरयन्त इति; तस्मादिदमत्येतह्य मित्रेषु आयुत्सु वित्तमपगूहन्तिनेदिद मित्रा विन्दान्ताइति । तदप्यैव देवेय्योऽकामन्नासुरान् प्राप्नोतु ते देवा एतं संवत्सरम श्रम पश्यंसतेनैनदस्य श्राम्यस्तद ऊर्ध्वंमश्रयत, लद्दिव स्पृष्टमतिष्ठ त्ततत्पृष्ठानं स्पृष्टत्वम् J. B. 185; cf. 24 8; cf. T. M. B. 7, 7, 17; Ś B. 12, 2, 2, 11.

456. **पृष्ठयः** —N. of a sacrifice, from spṛś 'to touch' :—यन्वद्धइवाङ्गि रसः सर्वैस्तोमाः सर्वैः पृष्ठैगुं हभिः सामभि स्वर्गं लोकमस्पृशन्तयदस्पृस्पृशन्त तस्मात्स्पृश्यस्तंवा हंतस्पृश्यसन्तं पृष्ठमइत्याचक्षते परोक्षेण G. B. 1, 4, 23; see also Ś. B. 12, 2, 2, 11; G. B 1, 4, 17

457. **पौरुमद्गम**—N. of a Sāman, from Puras (before) with majj 'to cleanse, purify'; cf. T. M. B. 12, 3, 14 देवांश्च वासुराश्चास्पर्द्धन्त ते देवा असुराणां पौरुमद्गेन पुरोऽमज्जयन्यत पुरोऽमज्जयस्तस्मात्पौरुमद्गम् ,

458 **पोतृ** —N of a priest; from Pu 'to purify' (D. P. 1, 1015; IX. 12) cf. G. B. 4, 23 यत्तस्यामेव होत्रायांवायुभूतंपुनन्तस्तवन्तशंसन्तोऽतिष्ठस्तत्येभवत्तत्पोतु पोतृत्वम् । Cf. un. S. 3, 86.

459. **पौरुमीधम्** — N. of a Sāman, named after its author Puru-medha; यद् उपुरुमीधोऽपश्यत् तस्मात्पौरुमीधम J. B. 4, 4.

460. **पौरुहन्मनम्**—N. of a Sāman, named after Puruhat cf. T. M. B. 14, 9, 29 पुरुहन्मा वाएतेन वैश्वानसौऽञ्जसास्वर्गं लोकमपश्यत ।

461. **पौष्कलम्**—N. of a Sāman giving plenty; from Puṣkalam cf. T.M.B. 8, 5, 6; अथैतत्पौष्कलमेतेन वै प्रजापतिः पुष्कलान्यशूनसृजततेषुरुपजतधाधदेत्साम भवति पुव्वेवरुप दधाति T. M. B. 8, 5, 6.

462. **प्रउगम्**—An uktham, from pra plus Yuj: ता अमुतोऽर्वाच्यो देवतास्तृतीय सवनात्प्रातः सर्वानभिप्रायुंजत तद्यभिप्रायुञ्जत तत्प्रउमस्य प्रउगत्वम् K. B. 14, 5, cf. A B. 3, 1, 3, 3; K. B. 14, 4-5; 28, 9.

463. **प्रक्षः**—From Pra plus Kṣar 'to trickle down, ooze fourth, cf. T. S. 6, 3, 10, 2 : पशुनावैदेवाः सुवर्गंलोकमायन्तेऽमन्यन्त मनुष्यानोऽन्वा भविष्यतीति तस्य शिरोहृत्वा मेधं प्रक्षोऽभवत्तत् प्रक्षास्य प्रक्षत्वम् ।

464. **प्रगाथः**—N of a kind of Mantras and of a sacrifice in which they are used; derived from gāthā cf. J. B. 175 :—

यद् यद् वै देवा यज्ञेऽकुर्वन् तद् तदेवाऽसुरा अन्वकुर्वत; ते देवाऽब्रुवन यद् यद् वाच वयं यज्ञ कुर्महे तत्तनोऽसुरां अनकुर्वत; एतेमं वयं वेदं 'गाथया समृजानऽतिः तेत्रयं वेद् गाथया संयुक्तन्यास्यंस्तमसुरा प्रव्रवन्नना अयमभवदयं गाथया समस्राच्चुरतेमं जुहा मेति तं अजहुस्तस्माद् देवा एतं गा रसं प्रावहन्त; स एष अगथोऽभवत; तद्यगाथायें रसं प्रोवृहन्ततत् प्रगाकस्य प्रगाथत्वम् ।

465. **प्रगाथाः**—N. of certain Ṛṣis; from Pra plus Gai 'to sing;' cf. A. A. 2, 10. स इदं सर्वमभिप्रामाद्यादिदं किंच तस्मात्प्राचास्तस्मात्प्रगाथा इत्याचक्षते ।

466. **प्रजा**—1. Progeny of man or animals, born as a result of procreation; (cf Ś B. 7, 5, 2, 39; 7, 1, 1, 27; G. B. 2, 5, 9; V. S. 12, 51, 13, 52) derived from pra plus Jan : प्रजाः प्रजायन्ते Ś. B. 4, 4, 2, 9; प्रजननादिमाः प्रजाः प्रजायन्ते Ś. B. 3, 5, 1, 11 cf T. M. B. 6, 1, 3; 10, 1, 9; Ś. B 1, 8, 1, 34; 11, 1, 2, 4 etc.

467. **प्रजाः**—(pl) all the creatures or beings produced or created by the creator Prajāpati (cf. प्रजा वै भूतानि Ś. B. 2, 4, 2, 1; 3, 5, 2, 13; 4; 5, 3, 1, cf. also T. M. B. 18, 1, 12; T. B. 1, 6, 2, 5; 1, 7, 10, 2; Ś. B. 3, 5, 13; 4, 9, 2, 6)

468. **प्रजापतिः** —1. The God as the Protector of Prajās (see Prajā) from Prajā with the root Pā or Pāl 'to protect तद्यदब्रवीत् (ब्रह्मा) प्रजापतेः प्रजाः सृष्ट्वा पालयस्वेति तस्मात्प्रजापतिरभवत् तत्प्रजापतेः प्रजापतित्वम् G. B. 1, 1, 4. cf. Ś. S. S. 2, 10, 1; 9, 5, 1; 14, 7, 1; 14, 8, 1; Nīr. 10, 4, 5. V. S. 12, 34, Ś. B. 5, 8, 1, 14, 9, 5, 1, 38; प्रजापतिः प्रजाः सृष्ट्वा विश्वकर्माऽभवत् A. B. 4, 22, 1; see also V. S 13, 16; 14, 5, 9; Ś B. 7, 4, 2, 5, 8, 2, 1, 10; 8, 2, 3, 13. In this capacity he also bears, as in later literature, the name Brahmā G. B. 2, 5, 8, 3, 10 T. B. 3, 3, 8, 9, S. B. 13, 6, 2, 4, 4, 2.

2. God as the generator of Prajās प्रजनीयता स प्रजापतिः Ś. B. 2, 5, 1, 8; 3, 9, 1, 6, cf Ś. 5, 1, 3. 10; प्रजापतिरकामयतबहुस्याम प्रजायेयेति T. M. B. 6, 1, 1, 5, 1; 7, 5, 1, 7, 6, 1; 10, 3, 1; J. up. 1, 4611; cf T.M.B. 4, 1, 4; A. B. 2, 33; Ś. Ś. S. 2, 30, 1 etc.

3. The god in whom the creation is concealed and in whom it ends स (प्रजापतिः उवाच भुवनस्य गोपः J. up. B 3, 2, 11. अन्तो वै प्रजापतिः Ś. B. 5, 1, 3, 13 cf. Ś. B. 10, 4, 2, 2; T. M. B. 7, 4, 2.

4. Saguṇa Brahman. God as immanent and identical with the whole creation : रूपं वै प्रजापतिः……नाम वै प्रजापतिः T. B. 2, 2, 7, 1 सर्वमुह्येवेदं प्रजापति…… Ś. B. 5, 1, 1, 4 cf. Ś. B. 10, 2, 3, 18; 13, 6, 1, 6; 1, 3, 5, 10; 4, 5, 7, 2; G. B. 2, 1, 26, K B. 6, 15, 25, 12; 6, 15; 25, 12.

5. But, Prajāpati, in fact, is the spirit or Prāṇa (Ś.B. 6, 3, 1, 9; 10. 4, 1, 17; 8, 4, 1, 4. 7, 5, 1, 21; T. B. 3, 3, 7, 2; 4, 5, 5, 13 J. up. B. 2,2,6 etc) and hence inactive; and the real function of creation is done by Vāk, His Sva or Mahimā (see Vaidika-Darśana) therefore, Prajāpati as the creotor is identified with Vāk (S. B. 5, 1, 5, 6; 13, 4, 1, 15, 1, 6, 3, 27, T. B. 1, 3, 4, 5) and its hardened concrete form matter (Ś. B. 7, 1, 2, 4; 5, 1, 3, 7. 6, 2, 1, 30; A. B. 2, 18, K. B. 6, 15; 25, 12, 6, 15; 25, 12 etc)

6. Therefore Prajāpati is said to be both manifest and unmanifest; limited and limitless; the mortal and immortal तदेता वाऽअस्य (प्रजापतेः) ताः पंच मर्त्यास्तन्व आस लोमत्वङ् मासमस्थि मज्जाथैता अमृता मनोवाक् प्राणश्चक्षुः श्रोत्रम S. B. 10, 1, 3, 4, उभयम्वेतत्प्रजापतिर्निरुक्तोश्चा निरुक्तश्च परिमितश्चापरिमितश्च तद्या यजुष्कृतायै करोति तदेवाऽस्य निरुक्तं परिमितं रूपं तदस्य तेन

संस्कारोत्यथ………… Ś. B. 6, 5, 3, 7 cf. T. M. B. 18, 1. 3 etc) and also Brahman as well as what owes its existence to Brahman (ब्रह्म वै प्रजापति र्ब्राह्मोहि प्रजापतिः Ś. B. 13, 6. 2, 8; cf. G. B. 2, 5, 8; 2, 3, 8 etc)

7. Prajāpati is the Nirguṇa Brahman, the unmanifest reality one without the second, manifesting into variety of Nāmarupa by way of His power Vāk arising from and entering after creation into Him again (एको वै प्रजापतिः T. M, B 16, 16, 4; 16, 16, 1; प्रजापतिर्वा इदमग्र एक एवास Ś. B. 2, 2, 4, 1 cf. 7, 5, 2, 6; A. B. 2. 33, T. M. B. 4, 1, 4; 1, 46, 1 : प्रजापतिर्वा इदमासीत। तस्य वाग्द्वितीयासीत्ताम्भिमथुनं समभवत्सा मर्भमधत्त सास्मोदपा क्रामत्से माः प्रजा असृजत स प्रजा पति मेव पुनः प्रीयिशत T. M. B. 20, 14, 2 प्रजापतिर्वा इदमेक आसोत्तस्य वागेव स्वमासी द्वाग दितीया स ऐक्षतेमामेवं वाचं विसृजाइथंवा इदं सर्वं विभवन्त्येप्यतीति स वाचंब्यसृजत (Ks. 12. 5, 27, 1) cf. A B 2, 33; Ś. B. 2, 2, 4, 4; 1, 4, 2, 17. अपरमितो वै प्रजापतिः A B. 2, 17; 6, 2; K. B. 11, 7; 6, 16; 2, 12; G. B. 2, 1, 7 etc. अनिरुक्तो वै प्रजापतिः A. B. 6, 20, T. B. 1, 3, 8, 5; Ś. B. 1, 1, 1, 13; 6, 2, 2, 11 T. M B. 18, 6, 8, cf K. B. 23, 2, 6; 29, 7, T. M. B. 7, 8, 3 etc.

8. Now, the various equations of Prajâpati can easily be explained. Prajāpati as manifesting in the three worlds separately may respectively be identified with the Surya, Vāyu and Agni or Prāṇa. Again, Agni, Soma and Surya being his (or better Vāk's) icchā, Jnān and Kriyā Śakti, Prajāpati is identified with them also.

(For philosophical details involved in the above descriptions, see वैदिक दर्शन)

469. **प्रतिगरः** —N. of a mantra; from Gṛī 'to sound' (D. P. IX. 28)— गृणाति ह वाऽएतद्धोतायच्छंसति तस्माएत गृणते प्रत्यवाध्वर्युरागृणाति तस्मात्प्रतिगरो नाम। Cf. T. up. 1, 8.

470. **प्रतूर्तिः** —Year, from Tṛī 'to cross' :—संवत्सो बात्र प्रतूर्तिरष्टा दशस्तस्य द्वादश मासाः पंचऽतवः संवत्सर एव प्रतूर्तिरष्टा दशस्तेधत्तमाह प्रतूर्तिरिति संवत्सरो हि सर्वाणि भूतानि प्रतिरति Ś. B. 8, 4, 1, 13.

471. **प्रणीताः** --Sacrifical waters; from Nī 'to carry' with Pra :—यदायः प्राणयंस्तस्मादायः प्रणीतास्तःप्रणीतानां प्रणोतात्वम् Ś. B. 12, 9, 3, 8.

472. **प्रणीर्यज्ञानां**—Vāyu, the life-giver of sacrifice; from An 'to breathe' with Pra, and Yajña : वाहुर्वैप्रणीर्यज्ञानां यदा हि प्रातित्यय यज्ञोऽथाग्निहोत्रम् A. B. 2, 34.

473. **प्रतिमा**—From Mā 'to measure' : असौ वै लोकः प्रतिमषह्यन्तरिक्षलोके प्रतिमित इव Ś. B. 8, 3, 3, 5 cf V. S. 14, 18

474. **प्रतिरवः** —Pervading, immanent; from Ram with Prati ; प्राणा वै प्रतिरवाः प्राणानीदं सर्वं प्रतितिरम् Ś. B. 14, 2, 2, 34 Cf. V. S. 38, 15.

475. **प्रतिधुक्**—(See under Samnayam)

476. **प्रतिराधः** —N. of a mantra; sacrifice, supposed to bring success and prosperity (D. P IV. 71; V. 10) :—प्रतिराधेन वै देवा असुरान्प्रतिराधा वैनानत्यायन A. B C. 33; ता वै प्रतिरोधैः प्रत्यराध्नुवन् तद्यत्प्रतिरोधः प्रत्यराध्नुवन् तस्मात्प्रतिराधानां प्रतिराधात्वम् G. B. 2, 6, 13.

477. **प्रतिरूपः** —Prototype copy from 'Rupa' with Prati : य आदित्य (ङुरुषः) स प्रतिरूपः। प्रत्यङ्ह्येव सर्वाणिरूपाणि J up. B. 1, 27, 5.

478. **प्रतूर्वन्** Fast-going, from Tvar with Pra : प्रवूर्वन्नेह्यवक्रामन्न शस्तीरिति पाप्मा वाऽअशस्तिस्त्वरमाण एह्यवक्रामन् पाप्मान मित्येत् Ś. B. 6, 3, 2, 7. cf. V. S. 11, 15.

479. **प्रत्यक्षम्**—Something before eyes; something in direct touch of the senses; from Prati plus akṣi as suggested from the following passage : प्रत्यक्षं वै तद्यत्पश्यति Ś. B. 6, 3, 2, 1. 6

480. **प्रप्रोथाः** — Scattered drops ; overflowing waters or some other liquid; from Prath 'to spread alround to be got alround' (D. P. 1, 919) :—यत्प्राप्रोद्यते प्रप्रोथाः T. M. B. 8, 4, 1.

481. **प्रभूतिः** —Prāṇa, the basis of all existence; from Bhu 'to be' with Pra : प्राणान् वा अनु प्रजाः पशवः प्रभवन्ति J. up. B. 2, 4, 6.

482. **प्रपदम्** —Tip of the toe; from Pad 'to go' with Pra :—तं प्रपदाभ्यां प्रापद्यत ब्रह्मेमं पुरुषं यत्प्रपपदाभ्यां प्रापद्यत् ब्रह्मेमं पुरुषं यत्प्रपदाभ्यां प्रापद्यत ब्रह्म मे पुरुषं तस्मत्प्रपदे तस्मात्प्रपदे इत्याचक्षते शफा, खुरा, इत्यनषा पशूनाम् A. A 2. 4

483. **प्रमा**—Boundary or outline, from Mā 'to measure' with Pra :— अन्तरिक्ष लोके वै प्रमान्तरिक्ष लोकोह्यस्माल्लोकात्प्रमित इव Ś. B. 8, 3, 3, 5.

484. **प्रम्लोचन्ती**—The name of an Apsaras; the derivation suggested is from Mluc which according to Dhatu Patha means 'to go', move :— (आदित्यस्थ) प्रमलोचन्ती चानुम्लोन्ती चाप्सरसाविति दिक् चोपदिशायेतिहस्माद माहिस्थिर होरात्रे ततेहि प्रचम्लोचतोऽनु चम्लोचत: Ś. B. 8, 6, 1, 18.

485. **प्रयाज** :—A principal sacrificinal ceremony, from Ji 'to conquer or win, or Yaj 'to sacrifice with Pra' :—ततोदेवा: अर्चन्त: श्राम्यन्तश्चेरुस्वड एतान्प्रयाजान् ददृशुस्तौसजाता P. 340. यजन्त तैर्ऋतून्संवत्सरं प्राजयन्नृतम्य: संवत्सरा-त्सपत्नानन्तरा यंस्तस्मात्प्रजया प्रजया ह वै नामैतद्यत्प्रयाजाइति Ś. B. 1, 5, 3, 3, cf. 1, 5, 3, 1 T. S. 2. 6, 1, 3-4; Sāyaṇa on A. V 1, 30, 1.

486. **प्रवर्ग्यः** —A ceremony preliminary to Soma sacrifice; supposed to ward off the evils from Vṛj 'to ward off' (cf. D. P. II. 19; VII. 42; X. 279) : अथयत्प्रावृज्यत Ś. B. 14, 1, 1, 10 cf. Ś. B. 14, 2, 2, 46; T. A 5, 14.

487. **प्रवह्लिका**—Ṛcs containing a riddle (cf. Sanskrit Prahelikā, Praheli and Hindi Paheli etc.); originally supposed to throw out or dislodge the opponent; derived from Vṛh with Pra 'to throw out or take away (D. P. VI. 57); or from Valh 'to speak or injure (D P. 1, 672) : प्रवह्लिकाभिर्वै देवा असुरान्प्रवह्ल्याथेनात्यायन् A. B. 6, 33, तद्यथाभिर्ह वै देवा असुराणां रसान् प्रवृहुस्तस्मा अवह्लिका: । तत्प्रवह्लिकानांकात्वम G. B. 2, 6, 15.

488. **पृश्नि**—N. of a kind of Mantras :—

प्रजापतिर्विराजमपश्यत्तया भूतञ्चासृजत तामृसभ्यरित्तरोदधात्तां जमदग्निस्तपसाप श्यत्तया वै संपृश्नीनकामान् सृजत तत् पृश्नीनां पृश्नित्वम यत् प्रश्नयो गृह्यन्ते । T. S .3, 3, 5,2.

489. **प्राणः** —1. Breath, from An 'to breathe' with Pra– प्राणेन प्राणित Ken. up. 8; cf. J. up. 1, 40, 7 Ś. B. 6, 6, 2, 6 A. V. 11, 6, 6, 8; 10.

2. Life, breath; from Nī 'to carry' with Pra : यद्धै प्राणेना-न्नमात्मन्प्रणते तत्प्राणस्य प्राणत्वम् Ś. B. 12, 2, 1, 14.

3. Puruṣa or Brahman Ãtman in the microcosm as well as macracosm प्राण एष स पुरिशेत इति पुरिशयं सन्तं प्राणं पुरुत्याचक्षते G. B. 1, 1, 39 cf. K. B. 8, 4; J. up. B. 3, 35, 2, 3, 36, 2; Ś. B. 6, 7, 3, 11; 9, 2, 1, 8; 8, 4, 1, 3, 14, 6, 10, 2-3; up. B. 3, 38, 2; T. B. 3, 2, 8, 8.

4. The different forms of Prāṇa in microcosm, the various bodily faculties e. g. Mind and sense : पंचधाविहितो वाऽअयं शीषन्प्राणो मनोवाक् प्राणश्चक्षुः श्रोत्रम Ś. B. 9, 2, 2, T. M B. 2, 14, 2; 22, 4, 3. The number of these prāṇas is variously given as three (Ś. B. 6, 4, 2, 5; 9, 4, 2, 10 A. B. 2, 4. K. B. 13, 9, etc.) five (Ś. B. 9, 2, 2, 5) six (K. B 18, 13, 9; Ś. B. 12, 9, 1, 9; 14, 1, 3, 32; 6, 7, 1, 20) seven (T. M. B. 2, 14, 2; 22, 22, 4, 3; Ś. B. 9, 5, 2, 8; A. B. 1, 17; T. B. 1, 2, 3, 3) eight (Ś. B. 9, 2, 2, 6) and nine (Ś. B. 6, 3, 1, 21; 6, 8, 2, 10. T. M. B. 7, 7, 6; A. B. 4, 6; G. B. 1, 4, 6; K. B. 7, 10; T. B. 13, 7, 4; 2, 2, 1, 7 and so often) eleven (Ś. B. 3, 8, 1, 31, twelve (G B 1,5,5) and thirteen (G. B. 1, 5, 5; Ś. B. 12, 3, 2, 2) according as the different faculties of body are taken into consideration.

5. The different forms of Prāṇa in the macracosm e g. the sun, the Vāyu and Agni : उद्यनु खलु आदित्यः सर्वाणि भूतानि प्रणयति तर ादेनं प्राण इत्याचक्षते A. B 25, 7. cf. J. up. 4, 22, 9; 4 22, 11; A. B. 1, 19 Ś. B. 10, 4, 1, 23; 10, 6, 2, 7, SV. B. 2 2. ete, वायुर्वै प्राणः K. B. 8, 5, 8, 13, 5; 30, 5, Ś. B. 4, 4, 1, 15; 6, 2, 2 6; 8, 4, 1, 8; 10, 3, 3, 7; J up. 8 1, 29, T. M B. 4, 6, 8, A. B. 2, 26, 3, 2 etc. अग्निर्वै प्राणः Ś. B. 2, 2, 2, 15; 9; 5, 1, 8; J. up. B. 4, 22, 11; A. B. 2 39 etc.

6. The Saguṇa Brahman, the lord of Vāk or Śakti : प्राणो वै बाचस्पतिः Ś. B. 4, 1, 1, 9, 6, 3. 1, 19 V. S. 11, 7; एष (प्राणः) उऽएव ब्रह्मणस्पतिः वाग्वै ब्रह्मतस्याएषपतिस्तस्मादुह ब्रह्मणस्पति Ś. B. 14, 4, 1, 23 cf. Ś. B. 14, 4, 1, 22, 6, 3, 1, 19; SV. B 2, 9; J. up. 1, 1, 7; T. M. B. 7, 6, 14, 17; 18, 6, 26; etc.

7. The Highest Brahman who is the final resort of all and from whom come all that is : प्राणो वै सम्राट । परमब्रह्म Ś. B. 14, 6, 10; 3; प्राणो वै गोपाः । स हीदं सर्वमनिपद्यमानो गोपायति J. up. B. 3, 37, 2 cf. 2, 5, 2-11.

490. **प्राणभृत्**—The nourisher of Prāṇa or life e. g 1, food अन्नं प्राणभृदन्नंहि प्राणान्विभर्ति Ś. B. 8, 1, 3, 1

2. Bodily organs अंगानि प्राणभृन्त्यङ्गानि हि प्राणान्विभ्रति Ś. B. 8, 1, 3, 1.

3. Fig. N. of certain Iṣṭakas of sacrificial altar.

491. **प्रातरनुवाकः** —Morning} Prayer; derived from Prātah and Vāc with prefix Anu : प्रातर्वै तं देवेभ्योऽन्वब्रवीद्यत्प्रातरन्वब्रवीत्तत्प्रातरनुवाकस्य प्रातरनुवाकत्वम् A. B. 2, 15, K. B. 11, 1; 11, 8. etc.

492. **प्रायणीयः** —A sacrifice supposed to lead the sacrificer to heaven; derived from Yā 'to go' with prefix Pra :— स्वर्गं वा एतेन लोकमुपप्रयंति यत् प्रायणीयस्तत्प्रायणीयस्य प्रायणीयस्य प्रायणीयत्वम् A. B. 1, 7;

493. **प्रायणीयम्**—N. of a particular day in a sacrificial session derived from Pra Yā : प्रायमीयेनवा अहा देवाः स्वर्गं लोकं प्रायन्यत प्रायंस्तत्प्रायणीयस्यप्रायणीयत्वम् T. M. B. 4, 2, 2, cf. Ś. B. 4, 5, 1, 2,

494. **प्रेङ्खः** —1 A swing 2. the wind that causes things to swing; derived from Preṇkh 'to swing to and fro' cf. A. A. 1, 7. अयं वै प्रेङ्खायोऽयं पवतेएष ह्येषु लोकेषु प्रेखत इति तत्प्रेङ्खत्वम् of also Sāyaṇa प्रकर्षेणेङ्खते चलत इति ।

495. **प्रैषः** —1. Sending 2. Order, command. specially in sacrificial proceedings, consisting of few words that make one send forth the thing desired; from Pra+iṣ 'to send forth, to utter' : तं देवा प्रैषमैच्छन् तत्प्रेषाणां प्रैषत्वम् T. M. B. 2, 2, 8, 46 cf. Sāyana comm. A. B. 11, 9; 3. 9 T. B. 2, 2, 8, 5; Ś. B. 3, 9, 3. 28;

496. **प्लक्षः** —An Indian fig-tree called Gulara, derived in Ś. B. from 'Pra-Khyah' (that which requires to be seen or observed) and associated with some myth :—तस्यावाङ् मेधः पपांतू । स एव वनस्पतिरजायत तं देवाः प्रापश्यंस्तस्मात्प्रख्यो ह वै नामैतद्यत्प्लक्ष Ś. B. 3, 8, 3, 12; 3, 6, 4, 12.

The myth apart, this derivation may have a justification on the ground that the fruits of Gulara tree have a number of insects in it, and hence cannot be taken without closely examining

Another etymology which is often suggested in later literature derives the word from 'Plakṣ' 'to eat' (Plakṣatekitaih)

497. **बुद्धिः** —Faculty of understanding, intellect, intelligence, talent, derived from Budh 'to know, understand, comprehend':— बुद्धिश्च बोधयितव्यम् ... Pr. up, 4, 8, cf. Ken. up. 7, 9

498, **बृहत्**—Any form (e. g. Agni, Vāyu, Āditya etc.) of Brahman appearing to expand because of the influence of Bṛhatī (Vāk), derived from the root Bṛmh 'to expand' cf. यानि त्रीणि बृहन्ति येषां चतुर्थं वियुनक्ति वाचं A. V. VIII. 3 cf. ch. up. 4, 17, 1 Bṛh. up. 1, 2, 3; (For detailed explanation of the point, see वैदिक दर्शन).

The Brahman being intrinsically changeless, Bṛhat is really the creation of Bṛhatī (the expanding Vāk) Therefore, A. V. VIII 9, 4 says : बृंहद बृहत्य निर्मित कुतोधि बृहती निर्मिता (See also Bṛhatī and Brahmaṇ).

499. **बृंहती**—1. A metre; from Bṛhṃ 'to increase, to expand बृहतीबृहते-बृंद्धिकर्मणः D. B. 3, 11.

2. Vāk, the changing Śakti of Brahman that manifests into and pervades the manifold creation :—वाग्वै बृहती Ś. B. 14, 4, 1, 22; g. up. B. 2, 2, 5 etc. बृहत्तोमप्पर्यायथेमान् लोकान् व्यापामेति तद् बृहत्या बृहत्वम् T. M B 7, 4, 3.

In the microcosm, when Vāk or Bṛhatī manifests itself starting from Ātman (आत्मा वै बृहती A. B. 6, 28; G. B. 2, 6, 8), it assumes the forms of Prāṇa (प्राणो वै बृहत्यः A. B 3, 14.), Manas (मनो वै बृहती Ś. B. 10, 3, 1, 1,) and finally manifold vocal expression (cf. T. M, B. 7, 3, 16 etc.)

In the same way, in the macrocosm, starting from Brahman Himself (A V. VIII. 9, 1-2 etc.), it assumes the forms Tejas, Agni, Āditya etc. (cf. K. B. 15, 4; 25, 4; G. B. 2, 3, 20; 5, 7; Ś. B. 10, 5, 4, 6. etc.)

In Āgamas also Bṛhatī is the regular name of Devī. Lalitā Sahasranāma and Ahirbudhnya Saṃhita, while giving the various names of Vak or Śakti, mention Bṛhati also, and it is to be noted that latter gives the same etymology as we have given here. Moreover Bṛhatī-Tanṭra itself is a sufficient proof that Bṛhatī is the name of the Devī.

500. **बृहस्पति**—Brahman or Prāṇa, when supposed to be apparently expanding in the union of Bṛhatī (the really expanding Śakti) cf. ब्रह्म वै बृहस्पति Ś. B. 3, 9, 1, 11; 3, 1, 4, 15; j. up. B. 1, 37, 6; G. B 2, 1, 3, 4; 2, 6, 7, A. B. 1, 13; 1, 19; 2, 38; 4, 11; KB. 7, 10; 12, 8; 18. 2; TB 1, 3, 8, 4; 1, 8, 6, 4; 2, 15, 7, 4 etc. एष (प्राण) उ एत्र बृहस्पतिः Ś. B. 14, 4, 1, 22, J up. B. 2, 2, 5 Derives it from Bṛhatī and pati (see below).

The exact word in the Āgama Terminology to which the word may be taken to correspond is Śaktimat or Śiva-Śakti, as the essential characterestic, determining the etymology of the word as also the nature of the deity is his Lordship (Paṭiva) over Bṛhatī, the expanding Śakti वाग्वै बृहती तस्या एष पतिस्तस्माद् बृहस्पतिः Ś B. 14, 4, 1, 2, cf. J. up. B. 2, 2, 5, T. B. 1, 7, 4, 1; chh. up. 1, 2, 11; Ś. B. 14, 4, 1, 22) Naturally therefore Brahaspati will mean the Saguṇa Brahman from whose Virāt Stage come all gods remaining static or sleeping in His Svarat stage (see वैदिक-दर्शन);hence Brahaspati's name Añgiras (Lit. the essence of the Limbs) and his title the Añgiras or gods (बृहस्पतिर्वा आंगिरसो देवाना G. B. 2, 1, 1, cf. K. B. 6. 13, Ś. B. 1, 7, 4, 21; 4, 6, 6, 7, cf. also RV. 23, 8; 1, 1, 6; IV. 3, 11; X. 67, 2, 3).

As so often pointed out, the change of Svarat or Unity (to be more correct, the Non-duality) to Virāt or plurality has been variously described (see वैदिक-दर्शन). as the destruction of Vṛtra and the consequent release of Āpah etc; as the escape of Sóma or Śyena or Indra from well-guarded Hundred-fold citadel and his manfestation into all gods, Ṛṣis men etc; as the release of cattle by this or that god after killing some demon; as Indra or Agni becoming the leader of gods or the knower of their births or of all births. The same thing may be traced in Brahspati's becoming the preistly leader; releasing the cattle after destroying the enveloping darkness or the enclosing Vala :

To Bṛhaspati IV. 50

The one who propped with might earth's ends asunder,
The charming-tongued, three-seated, loudly roaring,
Him god Brhaspati the ancient Rishis
And sages pondering made their priestly leader

2 They who with noisy rush exhilerated
For us, Brahaspati, stormed the extensive
Dappled, conspicuous, uninjured catrel
Brhaspati, guard thou the kine recoverd.

(For this stanza cf. Macdonell V R. S. 85-86; oldenberg, Noten 1. 305-306; Hillebrandt LR. 59)

4. Brhaspati, when first receiving being
From the great light that in highest heaven
With seven mouths, strong-born, with sevenfold radiance
Dispersed, with his vast roar, the glooms of darkness.

5. He with his troop exultant, jubilating
Burst open with his roar th' enclosing Vala :
Brahspati bellowing drove out the cattle
That, red and lowing, sweeten the oblation.

A clearer account of Brhaspati's manifestation, analogous to that of Śiva-Śakti, into plurality may be found in his urging forth the first Vāk, pregnant with Nāma-Dheya (cf. Nama-Rupa) previously lying hidden in Guhā (बृहस्पते प्रथमं बाचो अग्रं यत्प्रैरत नामधेयं दधानां: । यदेषां श्रेष्ठं यदरिप्रमासीत्प्रेणा तदेषां निहित गुहाविः R. V. X. 71, 11, but in its dynamic stage attaining manifoldness (यज्ञेन वाचः पदवीपमायत्ता-मन्वविन्दन्नृषि प्रविषाम् तामभृत्त्या व्यदधुः पुरुत्रा तां सप्तरेभा अभिसंनवन्ते R. V. 71, 3)

All this need not necessarily mean that the whole myth of Bṛhaspati and the hymns ascribed to him can be interpreted to give the above sense, but it may be stated, with probable certainty, that atleast the tendency to philosophize the Brhaspati myth, like so many other myths, so as to reach the final conclusion of वाग्वै बृहती तस्या एष

पतिस्यस्माद बृहस्पतिः, was there in Rv. The following hymn addressed to Brhaspati, containing a reference to his (Brhaspati's) daughter Aditi (= A form of Vak or Śakti, see 'Aditi' above) and the manifestation of gods thereof :—

R. V. X. 72.

देवानां नु वयं जन्मा प्रवोचाम् विपन्यया ।
उक्थेषु शस्यमानेषु यः पश्यादुत्तोर युगे ।
ब्रह्मणस्यतिरेता सं कर्मार इवाथमत् ।
देवानां पूर्वे युगे असतः सदजायत् ।
देवानां युगे प्रथमे असतः तदजायत ।
तदाशा अन्वजायन्त तदुत्तानपदस्परि ।
भूर्जज्ञ उत्तानपदो भुव आशा अजायन्त ।
अदितेर्दक्षो अजायत दक्षाद्वदितिः परि ।
अदितिर्ह्यजनिष्ट दक्ष या दुहितातव ।
तां देवा प्रन्वजायन्त भद्रा अमृतबन्धवः ।
यद्देवा अदः सलिले सुसंरब्धा अतिष्ठत ।
अजा वो नृत्यतामिव तोव्रो रेणुरंपायत ।
यद्देवा यतयो यथा भुवनान्यपिन्वत ।
अग्रे समुद्र आ गूळ्हया सूर्यमजभर्त्वंन ।
अष्टौ पुत्रासो अदितेर्ये जातोस्तन्वस्परि—
देवाँ उप प्रेत्सप्तभिः परा मार्ताण्डमास्यत् ।
सप्तभिः युगैरदितिरुप यैत्पूर्व्यं युगम् ।
प्रजायै मृत्येव त्वत्पुनर्मार्ताराऽमाभरत् ।

501. **ब्रह्मन्**—Derived from Bṛh or Bṛham 'to expand (1) extend cf. प्राणादेवेमं लोक प्रावृहत् K. B. 6, 10 cf chh. up. 4, 17, 1 तदेतद् ब्रह्म यशशिश्रया परिवृढ़म् J. up. B. 4, 24, 11 बृह्म हतुसन् यशसा श्रिया परिवृढ़ो भवति य एवं वेद ।

Accordingly, therefore, Brahman is the name of that Reailty from which has expanded or manifested the whole creation, inorganic; or organic; abstract or concrete; formless or formal; spiritual or Material : वै ब्रह्मणो रूपे मूर्तं चैवामर्तञ्च ······ तंदन्मूर्तम दयन्यद्वायोश्यान्तरिक्षाच्च······

इदमैव मूर्तं यदन्यत्प्राणाच्च यश्चायमन्तरात्मन्नाकाशः ····· अथामूर्तम्। वायुश्चान्तरिक्षं च······ अथामूर्तम प्राणश्च यश्चायमन्तराकाशः etc. Ś. B. 14, 5, 3, 2......14, 5, 3, 8

This changing Brahman can naturally be identical with the Saguṇa Brahman—Śiva-Śhakti. In this state there may be conceived two aspects of Reality, namely being and becoming, Satya and Ṛta ; Brahman and Vāk, both being inseparably united with each other. Therefore, both of them have been known by the same name i e. Brahman (सत्यं ब्रह्म Ś. B. 14, 8, 5, 1; तस्यै वाचः सत्यमेव ब्रह्म Ś. B. 2, 1, 4, 10 cf. T. B. 3, 9, 5, 5, ब्रह्म वामृतम Ś B. 4, 1, 4, 10; वाग्वै ब्रह्म A. B. 6, 3; Ś B. 2, 1, 4, 13; 114 4, 1, 23; 14, 6. 10, 5 cf. G. B. 1, 2, 10; A. B. 2, 1, 5, 4, 21; J. up. 2, 13, 2; 2, 6). Somatimes the word Brahman as the name of Vāk is derived from Bhr with Vi (वागिति) एतेद्षा (नाम्नां) ब्रह्मेतद्धि सर्वाणि नाम नि विभर्ति Ś. B 14, 4, 4, 1) which even though not so much a philological fact, goes to support the same thing.

As already pointed out, in the वैदिक दर्शन, Brahman's mnnifestation (expanding) seems to be described in a triple way viz. microcosmically, macrocosmically and socio-organically. Thus in the microcosm, Prāṇa is Brahman (J. Up. B. 1, 33, 2; Ś. B. 14, 6, 10, 2; J. up 3, 38, 2, etc) and so are its manifestations i. e. mind, speech; sight; ear, heart etc (मनो ब्रह्म G. B. 1, 2, 10, Sv. B. 1, 15; Ś. B. 14, 6, 10, 15; हृदयं वै ब्रह्म Ś. B. 14, 6, 10, 18; चक्षुर्ब्रह्म G. B. 1, 2, 10; Ś. B 14, 6, 10, 18; श्रोत्रं वै ब्रह्म A. B 2, 40; Ś. B 14, 6, 10, 12.), also known as Prāṇas (see Prāṇa). In this sense, Brahman is said to possess sixteen Kalas (षोडशकल वै ब्रह्म J. up. B. 3, 38, 8) described as follows : सच्चासच्चऽसच्च सच्च वाक् च (मनश्च) वाक् च चक्षुश्चं श्रोत्रं व श्रोत्रं च चक्षुश्च श्रद्धा च तपश्च श्रद्धा च तानि षोडश-कलाब्रह्म J. up. 4, 25, 1, 2 cf. Chh. up. 8, 12 ff. In macrocosm, Brahman manifests itself into Āditya, Vāyu and Agni etc (ब्रह्म वा इदमग्र आसीत्तदात्मानेमनावेदहं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत तद्यो यो देवानां कृत्यबुध्यत स एव तदभवत्तयर्षीणां तथा मनुष्याणां तैद्धतत्पश्यन्नषिर्वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति- etc) Brh up. 1, 4, 10) each of whom, therefore, can be called Brahman (ब्रह्मवा अग्निः KB. 9, 1, 5; 12, 8; Ś. B. 2. 5, 4, 8; 5, 3 32; 10, 4, 1, 5; 8, 5, 1, 12; 1, 5, 1, 11; T. B. 3, 9, 16, 3 आदित्यो वे ब्रह्म J. up. 3, 4, 9; Ś. B. 7, 4, 1, 14; 14, 1, 3, 3; S. V 13, 3) चन्द्रमा वै ब्रह्म A. B 2, 41). In society the manifestations of Brahman are Brahma, Kṣatra, Viś and Śudra (तदेतद्ब्रह्म क्षत्रं विट् शूद्रस्तदग्निनैवदेवेषु ब्रह्माभवत् Brh. up. 1, 4, 15).

European scholars have connected the word Brahman or its root Bṛh. with Irish Bricht 'magic' (Oldenberg L. V. 46, n. I) and bragr 'poetry' and Braggi, the god of poetry (Hillebrandt, Art 'Brahman' in ERE; Griswold, 'Brahman'); the original meaning of Brahman, according to them, would be 'a magical formula or a spell' (cf. his transs RV. 57-58 , Oldenberg Noten 1, 82, 6). In R. V. also, the word may be, at some places, taken to mean a 'prayer or a magical formula' (cf. I. 82, 6; II. 2, 7; 17, 2; 24, 3; V. 40, 6; VI. 65, 5 etc.) There is ample proof in Vedic literature to show that prayer was considered to 'increase, expand, extend, magnify or strengthen the worshiper as well as the deities worshipped (RV IV. 17-1; KS. 7, 10 etc). The same was also the belief regarding the sacrifice; and Brahman is also called Yajña (ब्रह्म वै यज्ञ AB. 7, 22; Ś B 5, 3, 2, 4; 3, 1, 4, 15) It is quite possible, therefore, that the idea of 'expansion, growth, or increase' implied in Brahman was originally associated with sacrificial fire or sacrifice (cf. अग्निर्ब्रह्माग्निर्यज्ञः Ś. B. 3, 2, 2, 7). The fire was produced after a great deal of rubbing or heating from the Araṇis, before it could grow, expand or extend into flames ; this may be the reason why the Brahman or the Evolving has to undergo a heating process, before it expands or evolves into the manifold creation. प्रजापतिर्लोकानभ्यतपत्तेषां रसान्प्रावृहदग्निं पृथिव्या वायुमन्तरिक्षादादित्यं दिवः Ch. up. 4, 17 1, and often.

502. **ब्रह्मचारिन्**—I. Originally a student of Brahma-lore or a keeper of sacred fire or Brāhmana leading a disciplined, regulated and unmarried life; hence also an young man of that sort; derived from Brahman and Car (cf. ब्रह्मचार्य्यहरहः ···अग्निपरिचरेत् G B. 1,2,6; ब्रह्मचर्यं चरन्ति ibid cf. also A. V 19, 19, 8; R. V. 10, 109, 6 ff.)

2. The Supreme° Niṣkala Brahman, not yet united with Māyā or Prakṛti or Vāk conceived as his bride in the Saguṇa Brahman stage.

503. **ब्रह्मवेद**-—1. The Veda dealing with mystic magic formulas (Brahman) i. e. Atharvaveda (see Atharva-veda cf. Bloomfield, Atharvaveda and Gopatha Brahman).

504. **भरतः** —1. Prajāpati or Agni, the nourisher of all, from Bhṛ 'to nourish, support : प्रजापतिर्वै भरत् स हीदं सर्वं विभर्ति Ś B. 6, 8, 1, 14; एष (अग्निः) उ वाऽइमाः प्रजाः प्राणोभूत्वा विभर्ति Ś B. 1, 5, 1, 8.

2 Agni, the bearer, from Bhṛ or Hṛ 'to bear, carry ': अग्निव भरतः स वै देवेभ्यो हव्यं भरति KB. 3, 2.

3. The name of a tribe (cf. A. B. 8, 23; Ś. B. 13, 5, 4, 11; 21) T. M B. 15, 5, 24; A. B. 2, 25; 3, 18).

505. **भरद्वाज**—1. An ancient sage, a Pitṛ and also a name of sacrificial Agni; derived from Bhṛ and Vāja (food) : मनो वै भरद्वाज ऋषिरेव वाजो यो वै मनो विभर्ति सो इदं वाजं भरति तस्मान्मनो भरद्वाज ऋषिः Ś. B. 8, 1, 1, 9 cf. Nir. 3, 3, 5; Sāyaṇa A. V. 4, 29, 6; 18, 13, 15; Nir. 317. Agni एष एव विभ्रद्वाजः प्रजा वै वाँजस्ता एष विभर्ति । यद्विभर्ति तंस्माद्भरद्वाजस्तस्माद्भरद्वाज इत्याचक्षते। A. A. 2, 19.

506. **भर्ता**-—The supporter or nourisher, from BHṚ 'to support etc' :— विभर्ति भर्ता विश्वस्य A. V. 11, 9, 15.

507. **भवः** —Birth; the source of creation; a name of Parjanya, Āpah or Agni; derived from BHU 'to be':-पर्जन्यो वै भवः पर्जन्याद्ध्हीदं सर्वं भवति Ś.B. 6, 1, 3, 15 यद्भवः आपस्तेन K B. 6, 2. अग्निर्वै स देवस्तस्य तानि नामानि, शर्व इति यथा प्राच्या प्राचक्षते भव इति यथा वाह्लीकाः पशूनां पती रुद्रोऽग्निरिति Ś. B. 1, 7, 3, 8. एतान्यष्टौ (रुद्रः शर्वः पशुपतिः उग्रः अशनिः भवः महादेवः ईशानः) अग्निरूपाणि कुमारो नवमः Ś. B. 6, 1, 3, 18.

508. **भारत**—N. of a fire, from BHṚ or HṚ 'to bear' —भारतेत्याहैषहि देवेभ्यो हव्यं भरति T. S. 2, 5, 9. Agni might be called Bhārat because of its association with Bharatas (cf. Bharat; see alos Ś. B. 1, 3, 4, 2; 4, 2, 8; K. B. 3, 2.)

509. **भासः** —The sun; from BHĀ 'to shine; or light : स्वर्भानुर्वा असुर

आदित्यं त्रिर्भासेन तमोऽपारन् स व्यरोचत यद्वै तद्भा अभवतद्भासस्य भासत्त्वम् Cf. also J. up. B. 1, 4, 1 T. M. B. 14, 11.

510. **भासम्** – A sāman, supposed to bring light; from ḄHĀ भासं भवति भाति तुष्टुवान् T. M. B. 14, 11, 12.

511. **भान्तः पंचदशः** — Moon (lit. shining fifteen-foldly) from Bhā 'to shine' plus PAÑCADAŚ :-चन्द्रमा वै भान्तः पञ्चदशः स च पञ्चदशाहान्यापूर्यते पंचदशापक्षीयते तद्यत्तमाह भान्त इति भाति हि चन्द्रमाः Ś. B. 8, 4, 1, 10.

512. **भीमला**—Derived from Bhīma and Mala : धियो वा इमाः मलरूपाब्वीधषतेति । तस्माद्भु भीमलाः J. up. B. 1, 8, 2, 1)

513. **भुज्युः** —Sacrificial fire; hence sacrifice itself derived from Bhuj 'to enjoy' :—यज्ञो वै भज्युर्यज्ञो हि सर्वाणि भूतानि भुनक्ति Ś. B. 9, 4, 1, 11.

514. **भुवः** —Birth; the source of creation; the creation; Name of Agni; the mid-region; from Bhu 'to be' :—अग्निर्वै भुवोऽग्नेहीदं सर्वं भवति Ś. B. 8, 1, 1, 4 cf. V. S. 13, 45 भुव इत्यन्तरिक्षलोकः Ś. B. 8, 7, 4, 5; T. B. 2, 2, 4, 2-3; Sv. B 1, 5, J. up B. 1, 1, 4; Ś. B. 2, 1, 4, 13

515. **भूतवान्**—N. of Rudra or Agni (cf. Paśupati ; Bhutapati Ś. B. 1, 3, 3, 17; 6, 1, 3, 7; V. S. 11, 2), derived from Bhuta, progeny (प्रजा वै भूतानि Ś. B. 2, 4, 2, 1; 7, 5, 2, 13; 4, 5, 3;) with Vat.

516. **भूतिः** — Prāṇa, from Bhu 'to be' :—प्राणं वा अनु प्रजा पशवः भवन्ति J. up. 2, 4, 7.

517. **भूतेच्छदः** —N. of certain Ṛiks; from Bhuta and Chhad : तद्यतेदान् (असुरान्) इमे देवाः सर्वेभ्यो भूतेभ्योऽछादयंस्तस्माद भूतेछदस्वद् भूतेच्छदां भूतेच्छदत्वम् G. B. 2, 6, 14 cf. also A B 6 36 तेषां वै देवा असुराणांभूतेच्छद्भिरेवभूतंछादोयत्वाऽथैनान्व्यामन् ।

518. **भूमिः** —Earth, from 'bhu' to be :—अभूदिव वा इदमिति तद्भुमेभूमित्वम् T. M. B. 20, 14, 2. cf. T. B. 1, 1, 3, 7; Ś B 7, 1, 1, 15; 6, 1, 3, 7. इयं (पृथिवी) वै भूमिरस्यां वै स भवति यो भवति Ś. B. 7, 2, 1, 11; 7, 4, 2, 7; V. S. 13, 18;

519. **भूरिजः** —A Metre, from 'Bhṛ : भरणाद्भूरिज उच्यते D. B. 3, 21.

520 **भृगुः** —Generally the word is derived from Bhṛj (cf. Nir. 3, 3, 5, un. S S 11, 28; G B. 1, 1, 3; T. M. B. 18, 9, 1; A. B. 3, 34) and originally it seems, like the name of Agni and Vāyu, Āpah and Chandramas are also called Bhṛgus (G. B. 1, 2, 8) (9) In Rv. Bhṛgus who are said to have generated Agni (X 846, 9; Cf. X 45, 2; II. 4. 2-4) are included in the groups of fathers and ancient sacrificers (X. 16 6; cf 8, 6, 18; 3, 9; X. 16, 6) Like so many other fire-producers of sacrificers and fathers (e g Matariśvan, Atharvan; Añgiras), Bhṛgus may also have been originally fire-gods (PO. Vol. III 3, 1938; J. Bhu; 1929) The root Bhṛj from which the word Bhṛgu has been derived here is so often associated with Agni (अग्निवैंभ्रजश्छन्दः Ś B 8, 5, 2, 5; VS. 15, 5, अग्नेभाजसा त्वाभिषिञ्चामि Ś. B. 5, 4, 2, 2) The birth of Bhṛgu from Prajāpati or Varuṇa, occuring along with Ādityas (G. B. 1, 3, A. B. 3, 34. T. M. B. 18, 9, 1) may also suggest the above association of 'Bhṛgu' with Fire.

521. **मखः** —Sacrifice (cf. यज्ञो वै मखः T. B. 3, 2, 8, 3; T. M. B. 7, 5, 6. Ś. B. 6, 5, 2; 14, 1, 1, 13); derived from Kha, a hole with MĀ, a negative particle :—प्रख इत्येतद्यरज्ञनामधेयं छिद्रप्रतिधेसामर्थ्यात्, छिद्रं खमित्युक्तं तस्य मे त प्रतिषेधः । मा यज्ञं छिद्र करिष्यतीति G. B. 2, 2, 5 cf. also un. S S. 5, 23 which derives the word from the root Mah with a suffix Kha.

522. **मघ**—Wealth (of Naigh.); from Mah 'to adore, attach value to' :—महीं वाजस्य गोमतः स्तोतृभ्यो महते मघःR. V. 1, 11, 3 cf. Sāyaṇa.

523. **मघवान्**—Indra cf Ś. B. 4, 1, 2, 15, 16 etc : from MAGHA, a sacrifice or Viśṇu : स उ एव मखः स विष्णुः । तत् इन्द्रो मखवानभवन्मखवान्ह वै तं मघवानित्याचक्षते परोऽक्षम् Ś. B 14, 1, 1, 13.

524. **मतिः** —Faculty of thought; Vāk; from Man 'to think' वाग्वै मतिर्वाचा हीदं सर्वं मनुते Ś. B. 8, 1, 2, 7 cf. V. S. 13, 5, 8.

525. **मदः** —1. Pleasing, exhilerating or intoxicating drought from

Mad 'to please, to exhilerate, intoxicate' : ते त्वा मदा अमदन् A. V. 20, 12, 6 cf. Sāyāṇa.

2. Honey, Soma.

3. An intoxicating drink.

Mada is the usual name of Soma in Ṛgveda; it also means honey (cf. Nir. 11, 1) and in this sense it may be connected with the Indo-European root Melit which has been found to be wides pread (cf. Bender. H. J. 19; T. Davidton, ch. I. C. D. E L. p. 571) "Latin, mel honey, Gothic milip 'honey' Anglosaxon milisc 'honey-sweet'; mildew (lit. honeydew) Cornish, mel 'honey', old Irish, mil 'honey'', To this list may also be added Anglo-saxon mele 'honey'.

That all these words are the cognates of Sanskrit Mada may be corroborated by the fact that L, L, D are philologically interchangable as shown below :—

1. A S. Eng. milk; Ger. milch.
2. A. S. meolc-methlc
3. Sans. Mṛdu, sweet; Eng. mellow, soft, ripe;
   A. S. mearu, soft-Ditch murro
4. Sams-Mṛlīka; Dutch, mollig=A. S. milisc;
   malakos; Lalin, mollis.
5. Sams. Īdṛś (kṣ or s) "like this"=A. S. ilc or ylc 'like this'=
   Eng. Ilk 'like this'.
6. Ved. Nilah=Sams, Nidah=L Nīdus = Fr. Nid. H. Niṛa;
   A. S. nest.

The word Mada may also be connected with another Indo-European root, named by the scholars as 'madhu' which is also equally widespread : 'Sms. madhu 'honey mead'; madhukar 'bee' Old Bulgarian. medu 'honey, mldue 'mead'; Lettish, medus 'honey, mead'; Old Prussaṇ Meddo, 'honey, Gr. "Methu" ' intoxicating drink; 'mede' intoxication; Old High German, meto, mead; Old Icelandic. miqdr 'mead'; Dutch 'mead'; Welsh, medu 'mead'; English, mead (Bender, H. IE. 19) To this long list may be added German 'met' or 'meth' 'mead'.

One may be permitted to suggest that the stems of mad and Madhu (melit and medhu, as mentioned abve) may be originally one and Madhu may be regarded as the combination of 'mad' and 'dhu' implying thereby 'honey-milk' or any beverage sweet as the mixture of honey and milk. And, we find that all the cognates of madhu-stem mean 'mead', the mixture of honey and water, whereas Eng. milk, Ger. milch and A. S. meolc mean honey-water (milk, ger. milch; A. S meolc mean honey and water; olc being same as Sans. 'udak' L. udan) and is therefore parallel with mead, the fermentation of milk and water, also called Hydro-mel (hydro=water; mel=honey) milk being so called because it was as sweet as hydromel or mead.

526. **मधु**—(see mada) honey रसो वा एष ओषधिवनस्पतिषुयन्मधु A. B. 8, 20 cf. j up. 1, 55, 2; Ś. B. 11, 5, 4, 18 etc) Prāṇa Ś. B. 14, 1, 3, 10.

527. **मधुच्छन्दस्**—N. of a Ṛshi; from Madhu and Chandas : मधु हस्म वा ऋषिभ्यो वरुच्छन्दाश्छन्दति तन्मधुछन्दसो मधुच्छन्दस्त्वम् A. A. 1, 3.

528. **मधुः** —N. of a month, because it is considerd to be most favourable season for Madhu (एतौ एववासन्तिको स यद्वसन्तेऽओषधयो जायन्ते वनस्पतयः पच्यन्ते तेन हेतोमधुश्च माधवश्च Ś. B. 4, 3, 1, 14.

529. **मनस्**—mind; from man 'to think' :—मनसा मनुते Ken. up. 5, Pr. up. 4, 8, cf also Brh. up; 4, 3, 28; Chh. up. Though the root Man means to think', the word Manas seems to be regarded to attend to all cognitive, affective and connative processes (cf. काम; संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव Ś. B. 14, 4, 3, 9 Manas is said to be neither Sat (being) nor Asat (non-being)—नैव हि सन्मनो नैवासत् Ś. B 10, 5, 3, 2, - when it is considered as a psychophysical reality. But, when differentiated as the spiritual as opposed to the Material, Manas may also be called Sat तयो (सदसतयो यत् सत् तत्साम तन्मनस्स प्राणः J. up. 1, 53, 2).

530. **मनुः** —1. Thinking power (नैनं मनुः जहाति T. B 2, 3, 8, 3; Sāyaṇa मनुः मननशक्तिः) .

2. The thoughtful; hence man

3. The first man, the progenitor of human race.

4 Prajāpati;

The word is derived from Man 'to think' :—प्रजापतिर्वै मनुः स हीदं सर्वंमनुत Ś. B. 6, 6, 1, 19. (For Manu see also कामायनी-सौन्दर्य)

531 **मनुष्यः** —Man; from Manu or Man 'to think) मनुर्वैवस्वतो राजेत्याह । तस्य मनुष्या विशः Ś. B. 13, 4, 3, 3 cf also T. B. 2, 3, 8, 3, स पितृन्सृष्ट्वा मनस्यैत् तदनु मनुष्यानसृजतः तन्मनुष्याणां मनुष्यत्त्वम् see also S. S. S. 16, 1, 1-2; Nir. 3, 2, 1.

532. **मनोता**—The object in whom one's mind is fixed; the object of craving i. e. prayer, cow, sacrificial fire-the three being the Manotas af gods. तिस्रो वै देवानां मनोतास्तासु हि तेषां मनास्योतानि······ वाक् ····गौ······ अग्निः ···अग्निः सर्वा मनोता अग्नौ मनोताः संगच्छन्ते A. B. 2, 10.

2. Agni, the Manotā Par excellence (KB. 10, 6; A. B. 2, 10 op. cit.

533. **मन्विद्ध**—1. Agni, because it is kindled by men 2. Agni, because it was first kindled by Manu from Manu and Indh : इमं (अग्नि) हि मनुष्या इन्धते A. B. 2, 34. मनुर्ह्येतमग्रऽएन्द्धतस्मादाहमन्विद्ध इति Ś. B. 1, 4, 2, 5.

534. **मरीचिः** –The sun, from Mṛc to move A. B. 4, 10, with Sāyaṇa.

535. **मरुत्स्तोमः** —A stoma associated with Maruts : from Marut : अथैष मरुत्स्तोम एतेन वै मरुतोऽपरिमितां पुष्टिं पुष्यति य एवं वेद T. M. B. 19, 14, 1.

536. **महः** —Great, exalted; wealth, the sun; cattle; from the root 'Mah', to respect, esteem, worship :—पशवो वै महस्तस्माद्यस्यैते वहवो भवन्ति भूयिष्ठमस्य कुल महीयन्ते Ś. B. 11, 8, 1, 3 मह इत्यादित्यः आदित्येव सर्वं लोक महीयन्ते T. up. 1, 5, see T. B. 3, 8, 18, 5, G. B. 1, 5, 15; Ś B 1, 9, 1, 11; 12, 3, 4, 7-8.

537. **महर्त्विज्** - The great priest in Aśvamedha; from Mahat and Ṛtvik :— उनश्वस्यवा आलब्धस्य महिमोदक्रामत् स ऋत्विजः प्राविशत् । तन्महर्त्विजां महर्त्विजत्वम् T. M. 3, 8, 2, 6.

538. **महानाम्नी**—A Ṛk of a certain group;supposed to make gods great: इन्द्रोवा एताभिर्महानात्मानं निरमिमीत तस्मान्हानाम्न्यः A. B. 5, 7 cf. T. M. B. 13, 4, 1; A. B. 5, 7, Sv. B. 3, 11.

539. **महावीरः** —The Sun; A mid-day sacrificial rite; from Mahat and Vir :—ते देवा अब्रुवन । महान्वत नो वीरोऽभूदिति तस्मान्हावीर, Ś. B 14, 1, 1, 11. cf. K. B. 8, 3; 7; 8, 3)

540. **महावैश्वामित्रम्**— N. of a Sāman, suposed to remove one's enemies and bring one greatness; from Mahat, Viśva and Amitra : पाप्मानं हत्वा यदमहीयन्त तत् महावैश्वामित्रस्य महावैश्वामित्रत्वम् T. M. B. 13, 6, 2.

541. **महाव्रतम्**—A very great religious ceremony; a rigid vow; derived variously from Mahat and Vṛtam महद् व्रतमिति । तन्महाव्रतस्य महाव्रतत्त्वम् T M. B. 1, 2, 6, 1; महतो व्रतमिति । तन्महाव्रतस्य महाव्रतत्त्वम् T. B. 1. 2, 6, 1 see also Ś. B. 10, 4, 1, 4; 12, 1, 3, 21; T. M. B. 4, 10, 2; 4, 10, K. S. S. 13, 60 etc.

542 **महाव्रतीयः** —N. of a graha; from Mahat and Vṛta : महद्वाऽइदं व्रतमभूद्येनायं समहास्तेति तस्मान्महाव्रतीयो नाम Ś. B. 4, 6, 4, 2.

543. **महासूक्तः** —See 'KṢUDRA-SŪKTAH.

544. **महेन्द्रः** —N. of Indra; from Mahat and Indra : यन्महान्द्रोऽभवत्तन्महेन्द्रस्य मन्हेन्द्रत्वम् A. B. 12, 10; इन्द्रो वृत्रमहन्त देवा अब्रुवन्महान् वा अयमभूद्यो वृत्रमवधीदिति तन्महेन्द्रत्वम् T S. 6, 5, 5, 3, cf. Ś. B. 1, 6, 4, 21; 2, 5, 4, 9; 4, 3, 3, 17.

545. **महिषः** —N. of Agni; from Mahat and Iṣ :—अग्निर्वै महिषः स हीदं जग्नो महान्त्सर्वमैष्णात् Ś. B. 7, 3, 1, 23; V. S. 12, 105.

546 **माः** —Moon (चन्द्रमा वैभासा सः j. up. B. 3, 12, 6) from MA मास्यते परसीय ते इतिमाश्चन्द्र cf A. V. 18, 1 etc.

547 **मा**—A measurement; a measuring rod; N. of earth; from Mā 'to measure' :—अयं वै (पृथिवी) लोको मायं हि लोको मित इव Ś. B. 8, 3, 3, 5 cf. V. S. 14, 18.

548. **माध्यमाः**—N. of Rṣis; from 'Madhy : सा इदं सर्वं मध्यतो दधे यदिदं किं च तस्मान्माध्यमास्तस्मान्माध्यमा इत्याचक्षते ।

549. **मादुषम्**—N. of a Sāman from Mā and Duṣat : यदब्रुन्मेद प्रजापते रेतो दुषदिति तन्मादुषमभवत्तन्मादुषस्यं मादुषत्वं मादुषं ह वैनामैतद्यन्मानुषं तन्मादुष सन्मानुषमित्याचक्षते T. M. B. 8, 2, 10)

550. **माघः** ––N. of a month, from Mā and Agha : माघे वा मानो अघं भूदिति Ś. B. 13, 18, 1, 4.

551. **मात्रा**—Matter, measure or creator' यद्व मित्रीतेतस्मान्माता Ś. B. 3, 9, 4, 8 इमां मात्रां मिमीमहे A. V. 2, 38-45 (·see वैदिक-दर्शन).

552. **मानवम्**-- N. of a Sāman, supposed to be associated with Manu; derived from Manu :—एतेन वै मनुः प्रजातिं भूमानमगच्छत्प्रजायते बहुर्भवति मानवेन-तुष्टुवानः T. M B. 13, 3, 10.

553. **मायुः** —Certain animal cry, from Mā 'to roar, sound; तात् धर्मनीम् वावशाना मिमाति मायु पयते पयोभिः A V. 9, 1, 8 cf. also A. V. 9 15, 6 etc. see chap V. & IV.

554. **मार्गीयवम्**-- N. of a Sāman, probably supposed to be associated with hunting; derived from Mārgayu, the desirous of Mṛgas : देवं वा एतं (पशुपतिं) मृगयुरिति वदन्त्येतेन वै स उभयेषां पशूनामधिमत्यमश्नुते मार्गीयवेण तुष्टुवानः T. M. B. 14, 9, 12.

555. **मित्रः** -- N. of a god; probably cognate of Mitram 'friend' मातेव युगं प्रमना उपस्थे मित्र एवं मित्रयात् पात्वहंस A. V. 2, 28, 1; ppl 1, 12, 1 cf. A. V. 1, 12, 4 and Sāyaṇa A. V. 3, 8, 1 where he remarks मीतेर्मरणात् मायते इति मित्र एतन्नामको देवः । मित्रः प्रमीतस्मायते इति हि निरुक्तम् (Nir—10, 21 cf. also Nir. 5, 25 मित्रस्य निर्माय (?) कृत्स्नं जगतं मायत इति मित्रः जगतंत्रयत्राण दक्षो ह्यसावुदेति । Thus also Nir. S. seems to preserve a tradition that associates the word Mitra with the root Mā 'to create', this tradition might justify why in Mahābhārat, Mitra in the compound Mitra-Varuna is identical with Māyā or Mātrā both from the same root 'Ma' and Prakriti (see MHB).

The word may be cognated with Mi-it ra of Boghazkoi tablets (Meyer, GA. 12, 802) and Persain Mithra (see Moultan, z. 151; schroder, A R. 367-383.)

556. **मुखम्** - A fire-place called Ukhā at a sacrifice ; mouth; from Khan 'to dig' :—यदुदखननंस्तस्मादुतेवात्खा ह वै मुखेत्वाचक्ष्यते परोक्षं परोक्षकामा हि देवा Ś. B. 6, 5, 1, 24. cf. un. S. S where, Mukhaṃ (mouth) is also derived from Khan 'to dig'.

557. **मुदम्**--Apsaras; a medicine plant; from Mud 'to please :- ओषधयो वै मुदं औषधीभिर्हीदं सर्वं मोदते Ś. B. 9, 4, 1, 7

558. **मुहूर्तः** --N. of a certain Anuvaaks (चित्रः केतुर्दस्ता प्रदाता सविता प्रसविताभिशस्तानुमन्तेति एतेऽनुवाका मुहूर्त्तानां नामधेयानि T. B. 3, 10, 10. 3) derived from Muhur and Tra :—तद्यन्मुहु त्रायन्ते तस्मात् मुहूर्ताः Ś B. 10 4, 2, 18.

559. **मृत्युः** --Death, from Mṛ 'to die' :-स एष एव मृत्युः। य एव एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणेऽक्षन्पुरुषस्तस्य हैतस्य हृदये पादावतिहतौ तौ हैतदाच्छिद्योत्क्रामति स यदोत्क्रामत्थय हैतत्पुरुषो म्रियते Ś. B. 10, 5, 2, 13 cf. also G. B. 1, 1, 3 . which derives the word from मुञ्च्, thereby Mucyu becoming Mṛtyuh.

550. **मेदः** --Sap, pith, essence, food, juice; cognated with Medhah :- मेद वै मेधः Ś. B. 3, 8, 4. 6.

561, **मेधः** --See Medah,

562. **मैधातिथम्**--N. of a Sāman, supposed to be associated with Medhātithi; derived from M. :—एतेन वै मेधातिथिःकाण्वो………पशूनावरुन्धे मैधातिथं क्रियते T. M B. 15, 10, 11.

563. **यजमानः** —Sacrificer; derived from Yaj 'to sacrifice' यद्यजते तद्यजमानः Ś. B 3, 2, 1. 17, cf. A. B. 2, 18, Ś. B. 1, 6, 1, 20.

564. **यजुः** —1. A yaju verse (metre); derived from Yaj 'to sacrifice, worship' :—यजो ह वै नामैतद्यजुरिति Ś. B. 4, 6, 7, 13 cf. Nir. 7, 3, 6, un. S. S. 2, 118.

2 That which creates while moving—The dynamic creative power; from Yā 'to move' and Jan 'to create' :—एष हि यन्नेवेदं सर्वं जनयत्येतं यन्तमिदमनुप्रजायते तस्माद्वायुरेव यजुः Ś. B. 10, 3, 5, 2.

पुस्तकालय
गुरुकुल कांगड़ी

3. (a) All- uniting, all- connecting and all - pervading reality Prāṇa; Puruṣa; derived from Yuj 'to unite' :— यजुरित्येष पुरुष हीदं सर्वं युनक्ति Ś. B. 10, 5, 2, 20. प्राणो वै यजुः प्राणैः इमानि सर्वाणि भूतानि युज्यन्ते Ś. B. 14, 8, 14, 2 cf. 10, 3, 54.

4, Therefore Yaju became the name of the creative power of Prajāpati, the highest spirit (cf. T. B 2, 3, 2, 4, 3, 12, 9, 1).

565. **यज्ञः** —1. A sacrifice 2. A deity to whom the sacrifice is offered; derived from Yaj 'to worship, sacrifice' : यज्ञेन यज्ञमयजन्त: देवास्तानि धर्माणि प्रथमान्यासन् A V. 7, 5. 1 cf. RV. 1, 13, 8, cf. Nir. 3, 4, 2 which derives the word from Yaj, Yac and Yajụ cf. also sāyaṇa A. V. 1, 20, 1.

566. **यज्ञः** —1. Sacrifice as the creative reality in its dynamic aspect; derived from the combination of Yan and Jan : स यन् जायते तस्माद्यज्ञो ह्वै नामैद्यज इति cf. Ś. B. 3, 9, 4, 23.

This etymology might be later in origin than the association of the creative sense with the word. Even an ordinary sacrifice into fire was creative in the sense that it was supposed through its smoke to generate clouds which brought rain producing food (annaṃ) on which lived the whole creation (cf. chh. up. 5, 10. 5-6 Bhg 3, 14). On this analogy, besides other cosmic processes even the fertilization of woman could be metaphorically described as Yajña (ch up 5, 8, 1-2) From another point of view, Puruṣa itself was an Yajña having offerings, fires, gods etc. within itself (K. B. 17 7; G. B. 2. 5, 4; cf. also K. B. 25, 12; 28, 9; Ś. B. 1, 3, 2, 1; 3, 5, 3, 1, 3, 1, 4, 23; T. B. 3. 8, 2, 3. 1; j. up 4, 2, 1 etc) As the Puruṣa of the microcosm is only a copy of that of macracosm, Brahmā or the casmic Puruṣa was also conceived as an Yajña (ब्रह्महि यज्ञः Ś. B. 5, 3, 2, 4; A. 3, 1; 4. 15; A. B. 7, 22, cf. T. S 5, 5, 1; S. B. 10, 2, 1, 2; 3, 1, 4, 2, 23; RV & A V. Purusa Sukta) from which originated all this (पुरुषो वै यज्ञस्तेनेदं सर्वं मितम् T.S. 5, 2, 5 1) As the creation, in fact, means the evolution of the Vāk the creative Yajña was really Vāk (Ś. B. 1, 1. 4, 11; 1; 1,1, 2, 2, 3, 1, 3, 27, 3, 2, 2, 3 A. B 5, 24). In other words, if Puruṣa was Yajña, Vāk was its form, its manifestation (वाग्यज्ञस्य रुपम् S V. 12, 8, 2 4) the very being of all creatures and gods (Ś. B. 14, 3, 2, 1; 8, 6, 1, 10; 9, 3, 7, etc). Therefore Yajña is called Āpah (A. B. 2, 20, Ś. B. 3, 8, 5, 1, 1, 1, 1, 12. K. B. 12, 1; T. B. 3, 2, 4, 1 see also Āpah), the first and the earliest step of creation (K B. 25, 110), the centre of creation (K. B 25, 110), and the creation itself (T. B. 3, 3, 7, 5).

567. **यज्ञियः** —Object of worship or adoration through sacrifice; from Yaj :—स यज्ञियो यजति यज्ञिया ऋतून् A, V. 18, 1, 18 cf. Sāyaṇa.

568. **यज्ञायज्ञियम्**—1. N. of a Sāman, probably because it is used in various Yajnas 2. Altar from which all Yajñas originate 3. Chandramas who visits every Yajña :—योनिर्वा यज्ञायज्ञीयमेतस्माद्वै योनेः प्रजापतिर्यज्ञमसृजत यद्यज्ञं यज्ञमसृजत् तस्माद्यज्ञायज्ञीयम् T. M. B. 8, 6, 3. चन्द्रमा वै यज्ञायज्ञियं यो हि कश्च यज्ञः संतिष्ठतऽएतमेव तस्याहुतीनां रसोऽप्येति तद्यदेतं यज्ञोऽप्येति तस्माच्चन्द्रमा यज्ञायज्ञियम् Ś. B. 9, 1, 2, 39.

569. **यन्ता**—One who controls, i. e. 1, Apāna 2 Vāyu; derived from Yam 'to control : अपानो वै यंता ह्ययं यतः प्राणो न पराङ् भवति A. B 2, 40 वायुर्वै यंता वायुना ह्येदं यतमन्तरिक्षं न समृच्छति A. B. 2, 41.

570, **यमः** — 1. Pervading, controlling 2. Agni (Ś. B 7, 2, 1, 10 etc. 3, Vāyu Ś. B 14, 2 2, 11) 4 Āditya Ś B 14, 1, 3, 4) derived from Yama 'to pervade, encompass (यम परिवेष्ठने P. D. P) to control (यम नियमने P. D. P.) अग्निर्वै यम इयं आभ्यां हीदं सर्वं यतम् Ś. B. 7, 2, 1, 10 cf. V.S. 12, 63; cf. also Ś. B. 14 1, 3, 4; 2, 3, 2, 2; G. B. 2, 4, 8; 14, 2, 2, 11 V. S. 38, 19 cf. Nir. 10, 2, 6) cf. also Avestic yima, Norse ymir from the root Yma (Thorpe, NM 3) For details about the myth of Yama yima-ymir, see 'yama and Pitṛs' in J. B. H. U. 1938 cf. Nir,

Yama (यम) as the twin brother of yamī seems to be one of two calves (Brahman and Bṛhatī) of Virāj lying in the Salilam, one (male) hiding one's body with that of the other, and the two manifesting into three Bṛhats: Agni, Vāyu and Āditya (cf. see A. V. 8, 9, explained elswhere in this book). Thus Yama and yamī as representing differentiated Non-duality of Spirit and Matter may also be seen from the dialogue of Yama and Yamī, in Rv X. 10, as from the statement that Yama is Agni and Yamī, His flame and that the two encompass all this (Idaṃ. Sarvaṃ Ś. B. 7, 2, 1, 10 cf V. S. 12, 63. cf. G. B. 2, 4, 8).

571. **यमी**—The female counter-part of Yama; mythologically represented as Yama's sister desiring sexual relation with her brother; derived from Yam 'to encompass, pervade, control :—अग्नि यम इयं यमी आभ्यां हीदं सर्वम् यतम् Ś. B. 7, 2, 1, 10. एष वै यमो य एषो अन्तश्चन्द्रमस्येष हीदं सर्वं येमति 1. Repelling or 'united'.

572. **यवः** —2. Barley, from Yu 'to separate 'to repel' derived from Yu 'to repel, to separate or unite :—अग्निर्यवः इन्द्रः यवः सोमो यवः यवऽयावात देवा यावयन्त्येनम् A. V. 9, 2, 13 cf. also Whitney's comm त एतैः सर्वाः सपत्नानामोषधीरयुवत्। यदयुवत् तस्माद्यवानाम Ś. B 3, 6, 1, 8-9 cf T. S 6, 5, 10, 5. Ś B. 1, 7, 2 25.

Most probably barley was called Yava, because its grain, though one, has two parts distinctly marked, yet not separated; the grains of Yava were probably also supposed, as now, to repel (yu) the enemies, abnoxious insects, evil spirits (Cf. T. S. 6 4, 10, 5; Ś. B. 3. 6, 1, 8-9; A. B. 8, 16; Ś. B. 1, 7, 2, 25) By its natural shape, barley could very well be a similie for the Brahman-Vāk inseparably united in one like Agni and its flames (cf. Āgamas describing Śiva-Śakti like a grain of gram, which is, however not so appropriate, as there the two parts are quite separate, and held together by the covering only).

573. **यविष्ठः** —The repeller par excellence; or the most uniting Agency; derived from Yu 'to separate or repel; to mix or unite' :—यद्वै जात इदं सर्वमयुवत तस्माद्यविष्ठः Ś. B. 7, 5, 2, 38 cf. Rv. 6, 6, 11; V. S 13, 5; Ś. B. 1, 4, 26. The word is generally translated as the 'youngest' (Sāyaṇa Rv 6, 6, 11, etc).

574. **यातुः** —All-encompassing or all-controlling, from Yaṃ 'to encompass or control' योऽयं दक्षिणोऽक्षन्पुरुषः ……… एतेन हीदं सर्वं यतम् Ś.B 10, 5, 2, 20.

575 **यामम्**—N. of a Saman, associated with Yama and Yami : एतेन वै यमोऽनपजय्यमुष्य लोकस्याधिपत्यमाश्नुत T. M. B. 11, 10, 21-22.

576. **याविहोत्रम्**—N. of a sacrifice; from Yava : यवा च हि वाऽअथवा यवेतीवाथ येनैतेषां होता भवति तद्याविहोत्रमित्याचक्षते Ś. B. 1, 7, 2, 26.

577. **युक्तिः**—A rite in Adina sacrifice; from Yuj 'to unite' : तद्यच्चतुर्विंशेऽहन्युज्यते सा युक्तिः A. B. 6, 23.

578. **युगम्**—A yoke, from Yuj 'to unite :—युञ्जन्ति हि सीरं वियुगानि Ś. B. 7, 1, 4, 5 cf. A. V. 8, 9, 7, 3, 17, 1; 3, 17, 2.

579. **युञ्जानः**—The uniting one; from Yuj 'to unite' :—प्रजापतिर्वै युञ्जानः स मन एतस्मै कर्मणेऽयुक्त Ś. B. 6, 3, 1, 12

580. **यूपः**—A sacrificial post for tying the victim (Ś. B. 3, 7, 2, 4), from Yup :—तं वै यूपेनैवायोपयंस्तस्माद्यूपो नाम Ś. B. 1. 6, 2, 1; 3, 1, 4, 3; 3, 2, 2, 2. T. S. 6, 3, 4, 7, A. B. 6, 10; SV. 6, 44, cf. also Un. S. S. where the word is derived from Yu.

581. **योषा**—A woman, from Yu 'to unite, to mix', योषा वाऽइयं वाग्यदेनं न युवति Ś. B. 3, 2, 1, 22 cf. T. B. 3, 8, 13, 2; S B. 13, 1. 9, 6.

It is likely that Yoṣā, an young woman in general, was originally derived from Yu 'to unite' and Iṣ 'to desire', meaning thereby 'the woman of an age desiring union.'

582. **यौक्ताश्वम्**—N. of a Sāman; named after the name of its seer Yuktāśva :—युक्ताश्वो वा आङ्गिरसः ·· अपश्यत् T M. B. 11, 1, 8.

583 **यौधाजयम्**—N. of a Sāman. supposed to ensure victory on the battlefield : युधा मर्य्या अजैष्मेति तस्माद्यौधाजयम् । T. M. B. 7, 5, 15.

584 **रक्षस्**—An Obstructor, demon; from Rakṣ 'to withhold to check, to obstruct : देवान्ह वै यज्ञेन यजमानांस्तानसुररक्षांसि रक्षुर्न यक्ष्यदेव इति तद्यदरक्षंस्तस्माद्रक्षांसि Ś. B. 1, 1, 1, 16. cf 2, 1, 4, 15

585. **रक्षस्**—A protector, guard; from Rakṣ 'to guard, to protect' :—वास्त्वा वधु प्रजावतीं पत्ये रक्षन्तु रक्षसः. A V. 14, 2, 7.

586. **रथ :**—A chariot; from Ras 'to flee or flow' : तं वा एतं सन्तं रथ इत्याचक्षते GB. 1, 2, 21 cf. Nir 9, 2, 1 (from Ranh sthā; Ram and stha, Ri; RASA) uṇ. S. S. 112-2 (from Ram).

587. **रथन्तरम्**—N of a Sāman, supposed to be the essence of all things 1. from Rasa : रसंतमं ह वै तद्रथन्तरमित्याचक्षते परोक्षम् Ś. B. 9, 1, 2, 36. 2. From Ratha (chariot') and Antar cf. J. B. 32; T. M. B. 6, 6 cf Sāyaṇa's comm.)

588. **रम्**—Prāṇa in whom all creatures rejoice; from Raṃ 'to rejoice, revel' :—प्राणो वे रं। प्राणे हीमानि सर्वे भूतानि रमंते Brh. up 5, 11, 1; Ś. B. 14, 8, 13, 3 cf. also Ś.B. 7, 4, 1, 16 where Prāṇa is dercribed as Ramyā Tanu.

589. **रजनी**—Night; from Rañj 'to colour : इदं रजनि किलासं पलित चयत् A. V. 1, 23, 3 cf. Whitney & Sāyaṇa.

590. **रसः** —Essence, taste; from Ras 'to taste :' cf. Pṛ. Up. 4, 8.

591. **राजन्**—King, from Rañj 'to please :' तद्राजनस्य राजनत्वं यद्राजनं भवति प्रजानाम् T. S. 7, 5, 8, 3 cf. also A. V 1, 10, 1-4; ppl. 1, 9, 1, 1, 11, 5, A. V. 2, 28, 1; 3, 4, 1, 6, 98, 1-2; RV. 5, 3, 4; Nir 2, 1, 5. un. S. S. 1, 142, for the same etymology, echoing the popular dictum राजा प्रकृतिरञ्जनात्।

592. **राजन्यः** —King; a Kṣatriya; from Rañj : साऽरज्यत ततो राजन्योऽजायत A. V. 15, 8, 1 cf. A. B. 8, 6, Ś. B. 13, I, 5, 3.

593. **राष्ट्रभृत्**— N. of certain mantras and oblation, supposed to support or restore the Rāṣtra : यद्राष्ट्रभृद्भिराष्ट्रमाददततद्रा'ट्रभृत्वम् T. S 3, 4, 6, 7. cf तेहिराष्ट्राणि विभ्रति Ś. B 9, 4, 1, 1.

594. **रोचः** —See Ruc.

595. **रुक्**—1 Light 2. immortality 3. Prāṇa; from Ruc to shine ;— प्राणो वै रुकः प्राणेन हि रोचते Ś. B 7, 4, 1, 10 cf. V. S. 18, 48; V. S. 13, 39; Ś B. 7, 4, 2, 21; 6, 3, 3, 1; 9, 4, 2, 14.

596. **रुक्मः** —1 Luminous 2. the Sun 3. the truth : असौ वा आदित्य एष रूक्म एष हीमाः सर्वाः प्रजा प्रतिरोचते रोचो ह वैतं रूक्म इत्याचक्षते परोऽक्षम् Ś. B. 7, 4, 1, 10; T. B. 3, 9 20, 2 cf. Ś. B. 6, 7, 1, 2; 3, 5, 1, 20; 6, 7, 1, 1-2; 6, 7, 1, 9; 7, 4, 2, 5; V. S 13, 16.

597. **रुचिः** —1. Light, brilliance 3. Luminous from Ruc 'to shine :— रुचिरसि रोचोऽसि स यथा त्वं रुच्य रोचोऽस्येवाहं पशुभिश्च ब्रह्मणवर्चसेन च रुचिषीय। A. V. 17, 1, 21.

598. **रुद्रः** —A. terrible god of Vedic Pantheon; from Ru or Rud 'to howl, make terrible noise' संवत्सरऽउषसि रेतोऽसिञ्चन्त्स संवत्सरे कुमारोऽजायत सोऽरोदीत ………यदरोदीत् तस्माद्रुद्रः Ś. B. 11, 6, 3, 7 Rudra or Kumar as of this passage seems to have been an abstraction from crackingly burning Agni अथ यत्रैतत समिद्धो भवति धूप्यतऽइव तर्हि हैष भवति रुद्रः (Ś. B. 2, 3, 2, 9 cf. R. V. 2. 1. 6, T. B. 1, 1, 5, 8-9; 1, 1, 6; 6; 1, 1, 8, 4; 1, 4, 3, 6; T. M. B. 12, 4, 24 Ś. B. 5, 3, 1, 10, 6; 1; 3, 10, 5; 2, 4, 13; 1, 7, 3, 8; 6, 1, 3, 18) Rudra and Kumāra are also the two of the nine names of Agni (Ś. B 6, 1, 3, 18; 1, 7, 3, 8 cf. AK. 1, 1, 42-43; 1, 1, 60 Mbh. V. 225, 15 19). The terrible aspect of Agni as Rudra, when abstracted, could easily be merged into the Rudra as storm-god, representing probably 'not the storm pure and simple', but rather its baleful side in the destructive agency of lightning. Notwithstanding the predominace of the maleficient character in Rudra as storm-god, he could not cease to possess beneficient nature which was dominent in Agni-Rudra (cf. R. V II, 33, 7; 1, 114, 4, Hopkins, ION. 118; Macdonell V. M. 67-74). The same dual nature is retained even in the most opaque stage of the deity, when he becomes the supreme god, known as Mahādeva Śiva in the Purāṇas,Epics and Āgamas. That this later conception of Rudra is the evolution of the same Agni-Rudra may be testified by the fact that already in Brāhmanas Agni is known as Rudra, Mahādeva, Paśupati, Ugra, and Nilakantha (Ś.B. 6, 1, 3, 18; T. B 3, 11, 4, 2, Ś. B. 3, 2, 4, 10, 1, 7, 3, 8; 6, 3, 2, 7; 1, 7, 3, 20

The process of abstraction in the conception of Agni-Rudra seems to have begun with the origin of Prāṇa-Agni idea and with the quest therein (कतमे रुद्राः इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते ददास्मान् मर्त्याच्छरीराद्रुक्रामन्त्यथ रोदयन्ति ताद्यद्रोदयन्ति तस्माद्रुद्राइति Ś. B. 11, 6, 3, 7, 14, 6, 9, 5, Brh. up. 3, 9, 4; Chh. up. 3, 10) when the original etymology of Rudra was thus adjusted to the spirit in microcosm, it was quite easy to apply the samc to the spirit in the macrocosm as follows :—

रूदं दुःखं दुःरोहतुर्वातद्रुद्रा वयति नः प्रभुः रुद्र इत्युच्यते तस्मात् शिवः परमकारणः Vv. S. cf. J. up. and Sāyaṇa on A. V. 2, 27, 6).

598. **रुद्राः** —(pl.) sons of the Rudra as storm; Ten Prāṇas of the Rudra as Prāṇa; derived from Rud (see Rudra above). They weep out, as it were. and thus convert the abstract unity into multifarious drops of diversity. From another point of view the two could very well be called the wives of Rudra as Nirguṇa Brahman or Śiva, thereby deriving the word from Rudra; These etymologes are however, more philosophy and Mythology than Philology.

599 **रोहिणी**—1. N. of a Nakṣatra, from Ruh 'to ascend' : सा (विराट्) तत ऊर्ध्वारोहत् । सा रोहिण्यभवत् । तद्रोहिण्याः रोहिणित्वम् T. B. 1, 1, 10, 6 cf. T. B. 1, 1, 10, 6; 1, 2, 2, 27; 1, 1, 2, 2, 1, 5, 1, 4; S. V. 2, 1, 2, 7; A. B. 3, 33, A. V 4, 12; K. S. B. 1, 1, 2, 3.

600. **रोहितम्**—N. of a metre, also called Pārutśepaṃ; supposed to help in ascending heaven; from Ruh 'to ascend':—रोहितं वै नामैतच्छन्दो यत्पारुच्छेपमेतेन वा इन्द्रः सप्तस्वर्गांल्लोकानरोहत् A. B. 5, 10,

601. **रोहितः** —1. The sun 2. Brahman conceived after the former; derived from Ruh :—रुहो रूरोह आरुरोह गर्भेनिनानां जनुषामुपस्थम् A. V. 13, 1, 4, cf. also 8, 9, 13, 15, 26; 34, and AV. 13, 3, 26.

602. **रौरवम्**—1. N. of a Sāman; from Ru 'to sound :—यदरवन्त तस्माद्रौरवम् T. M. B. 7, 5, 11.

2. N. of a Sāman, named after Agni called Rurah :—अग्निर्वै सरस्तस्यैतद्रौरवम् T. M. B. 7, 5, 10 cf also T M. B. 6, 5, J. B. 20. un. S. S 4. 122.

603. **रौहिणौ**—Agni and Āditya, supposed to help in ascending to

heaven, probably because they themselvs rise up; derived from Ruh : अग्निश्च ह वा आदित्यश्च रौहिणवेताभ्यां यजमानाः स्वर्गं लोकं रोहन्ति Ś B. 14, 2, 1, 2, 14, 2, 1, 4.

604. **रेतःसिचौ** — 1. Two semenary glands; from Retas and Siño; two of Iṣtakās in sacrifice, named after the former : आण्डौ वै रेतःसिचौ, यस्यह्याण्डौ भवतः स एव रेतः सिञ्चति Ś. B. 7, 4, 2, 24.

605. **रेवती**—1. N. of a Nakṣatra; from Ru 'to sound' : रेवत्यामरवन्त T. B. 1, 5, 2, 9.

2. Puṣan the god of cattle probably from Rai 'wealth' sound cf. T. B. 3, 1, 2, 9;

606. **रैभी**— N. of a certain Rk; from Rebh 'to sound : रेभन्तो वै देवाश्चर्षयश्च स्वर्गं लोकमायन् G. B. 2, 6, 12.

607. **रोचः** — (see Rucih)

608. **रोचनः** — This world lighted by the sun, from Roca:रोचनो ह नामैष लोको यत्रैष एतत्तपति Ś. B. 7, 1, 1, 24. (see Rocah).

609. **रोदसी**—1 Dyāvā-Prithivī as Heaven and Earth.

2. Dyāvā-Prithivī as differentiated Spirit and Matter; derived from Rud 'to sound', to cry to weep out' :—तद्वा इदमोयस्सलिलमासीत् । सोऽरोदात्प्रजापतिः । सकस्मा अज्ञि । तद्यस्था प्रपतिष्ठाया इति । यदपस्ववापद्यत् । सा पृथिव्यभवत् । यद्धथमुष्ट तदन्तरिक्षमभवत् । यदूर्ध्वमुदमृष्ट सा द्यौरभवत । यदरोदीत् तद्नयो रोदस्त्वम् । T. B. 2, 2, 5, 3; 2, 2, 9, 4 cf. Ś. B 6, 4, 4, 2; 6, 7, 3, 2; 7, 3, 1, 30; V. S. 11, 43, 12, 107

The above passage contains a philosophical truth expressed in mythological language. Originally Rodasi, like Krandasī might have denoted the noisy or weeping Heaven and Earth in a country abounding in storms and rains. Later, when Heaven and Earth became the symbols of creation, and then the differentiated Spirit and Matter (see वैदिक दर्शन) as opposed to Salilam (undifferentiated stage of Spirit & Matter) they could easily be called so (i. e. रोदसी).

610. **लक्ष्मी** — One having good characteristics; hence beautiful; from 'Lakṣma' characteristic mark' : तस्माद्यस्य सर्वतो लक्ष्य भवति तं पुण्यलक्ष्मीक इत्याचक्षते Ś. B. 8; 5, 4, 3; 8, 4, 4, 11;

611. **लोकम्पृणाः**—1. N. of certain Muhurtas or Iṣtikās, supposed to make the warld full and prolific; from Lokam and Pri :—अथ यत्क्षुद्राः सन्त इमाँ लोकानापूरयंति तस्मात्लोकम्पृणाः Ś B 10, 4, 2, 18.

2. The sun, who fills the world असौ वाऽआदित्यो लोकम्पृणोष हीमांल्लोकान्पूरयति Ś. B. 8, 7, 2, 1; 8, 5, 4, 8.

612. **वन्दारु**—Worshipable, from 'Vand' to salute' :—वन्दारुष्टे तन्वं वन्दे ऽअग्नऽइति वन्दता तेऽहं तन्व वन्देऽग्वऽरत्येतत् Ś. B. 6, 8, 2, 9.

613. **वयुनाविद्**—The Path-finder, the author of creation, from Vayunā and Vid 'to know' : वयुनाविदित्येष हीदं वयुनमविन्दत् Ś. B 6, 3, 1, 16.

614. **वयोनाधा** —The binding force of creation; from Vayunaṃ, and Nadh 'to bind', छन्दोभिर्हीदं सर्वं वयुनं नद्धम् Ś. B. 8, 2, 2, 8; V. S. 14, 7.

615. **वरणः** —N. of a tree, supposed to ward off the disease like Yakṣmā; from Vṛ 'to ward off :—वरणो वारयाता अयं देवो वनस्पतिः A. V. 10, 3, 2; 7; 18, 1, 7; Ś. B. 13, 8, 4. 1; T. M. B. 5, 3, 10-11.

6 6 **वरसद्**—One occupying the best seat; from Varam and Sad : एष वै वरसद् वरं वा एतत्सद्मनांयस्मिन्नेष आसन्तस्तपति A. B. 4, 20.

617. **वरुणः** —1. Āpah, waters; from Vṛ 'to encompass, cover :' यच्च वृत्वाऽतिष्टत्तद्वरणोऽभवत्तं वा एतं वरणं सन्तं वरुण इत्याचक्षते परोक्षेण G. B. 1, 7, cf. also Nir 10, 3; un S. S 3, 5, 2.

2. Bonefire; violently burning fire : स यदग्निर्घेरिसंस्पर्शस्तदस्य वारुणं रूपम् A. B. 3, 4, अथ यत्रैतत्प्रदीप्ततरो भवति । तर्हिहैष भवति वरुणः Ś. B. 5, 3, 2, 8 cf. S. B. 5, 2, 4, 13; A. B. 6, 26.

3. Prāṇa, pervading the whole body :—यः प्राणः स वरुणः Ś B. 5, 2, 4, 13.

4, The Cosmic Spirit pervading or owning the Matter; variously named Āpah, Umā, Virāj etc : सवा रुष्टोऽपः प्रविशञ्च वरुणो भवति K. B. 18, 9; 5, 4; T. B. 1, 6, 5, 6 वरुणोऽन्नपतिः Ś B. 12, 7, 2, 20 विराड् वरुणस्य पत्नी G B. 2, 2, 9.

618. **वरुण-प्रघास:** —N. of a sacrifice, meant for Varuṇa; derived from Varuṇa and Prahāsam :—यदादित्यो वरुणं राजानं वरुण प्रघासैरयजत । तद्वरुणप्रघासानां वरुणप्रघासत्वम् T: B. 1, 4, 10, 6 cf. Ś. B. 2, 5, 2, 1; 2, 5. 3, 1.

619. **वरूत्रय:** — Allencompassing; all-embracing; from Vṛ ' to cover ' to encompass:-अहोरात्राणि वै वरूत्रयोऽहोरात्रैहीदंसर्वं वृतम् Ś. B. 6, 5, 4, 6

620. **वर्षा**—Rainy season; from Vṛṣ ' to rain' : यद्वषति तद्वर्षारागम् (रूपम्) Ś. B 2, 2, 3, 8.

621. **वर्तनि:** —Way; from Vṛt ' to go ' to move:-उषा स्वसुस्तयां: संवर्तयति वर्तनि सुजारता Av. 19, 1, 21.

622. **वसतीवर्य:** —N. of sacrificial waters supposed to be the abode of Viśvedevas; derived from Vasatī and Varaṃ:-तदासु विश्वान्देवान्संवेशयत्येते वै वसता वरं तस्माद्वसतीवर्यो नाम Ś. B. 3, 9, 2, 16 cf T. S. 5, 4, 2, 1,.

623 **वसु:** —1. one of the Vasu gods from Vas ' to clothe ' :- अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव ऐते हीदं सर्वं वासयन्ते तयाइदं सर्वं वासमेन तस्माद्वसव इति Ś. B 11, 6, 3, 6; 14, 6, 9, 4; cf. Nir. 12, 4, 7; un S S. 10. 11.

2. Prāṇas from Vas :-प्राणः वाव वसव ह्येत हीदं सर्वं वासयन्ति Chh. up. 3, 16

624. **वसिष्ठ:** —1. Most pervading; from Vas 'to dwell' :-यद्वै नुश्रे स्ठस्तेन वसिष्ठोऽथो यद्वस्तृतमो वसति तेनऽएवं वसिष्ठः Ś. B. 8, 1, 1, 6 cf. S. S. 13, 54.

2 Prajāpati (S. B 2, 4, 4, 2; K B. 25, 2, 26. 15)

3. Prāṇa Ś. B. 8, 1, 1, 1, 6; 14, 9, 2, 14.

625. **वसोर्धारा**—1. A wave or a stream flowing from Vasu the highest Spirit conceived as Prajāpati, Agni or Prāṇa; the changing aspect of Brahman in its dynamic form Sarasvatīvāk, pervaded by the spirit, conceived differently as Dyau, Agni, Viṣṇu, etc. (Ś. B. 9, 3, 3, 15; T.B. 3, 11, 9, 9,);

2. A physical symbol of such a wave or current in rituals. It is derived from Vasu and Dhārā :—अत्रैव सर्वोऽग्निः संस्कृतः स एषोत्र वसुस्तस्मै देवा एतां धारां प्रागृह्णंस्तयैनम प्रीणंस्तद्यदेतस्मै वसवऽएतो धारां प्रागृह्णंस्तदेवां वसो धारेत्याचक्षते Ś. B. 9, 3, 2, 1; cf. 9, 3, 2, 4

626. **वह्निः**—Fire; Agni, the oblation bearer; derived from Vah 'to carry, to bear' :-घृतपृष्ठा मनोयुजो पेत्वा वहंति वह्नयः R. V. 1, 14, 6 .

627. **वाः** —Water; from Vr 'to encompass' to spread ,over :6अपकामं स्यन्दमाना अवीवांत् वो हिकम् । इन्द्रो वः शक्तिभिर्देवीस्तमाद वानमि वोहितम् A. V. 13, 3, cf. S. B. 6,1, 1, 9

628. **वाक्**—I, Speech, from vac 'to speak' वाक् च वक्तव्यम् Pṛ. up. 4,8, etc.

The word seems to have a very loug past and its origin can be traced back to that age of hoary antiquity, when Ãryans were living in their birth place and had not yet separated. The cognates of Vāk are found in various languages e. g. cf. Vāk or Vāc from vac; L. Vox, vocis or vocem from voco or vocere; Gr. ETIOS (FETIOS) from FETI; O. E. woice, earlier vois, voys, voize, voce; O. F. vois, voiz, vuiz; Pr votz, voutz; Sp. Pg. voz; It. voce; E. Voice

In modern European languages, the word is, more or less, used in the same sense as in English where it may be said to mean,

1. The sound uttered by living creatures, specially human beings e. g. "Thei gon before him with procession with cross and Holy Watre; and theisyngen Veni Creator Spiritus with an highe Voys, and gon towards him.

2. The Peculiar character of sound distinguishing the person, male or female e. g.

Her voice was ever soft,
Gentle, and low, and excellent thing in woman.

3 Speech, utterence or tone e. g.

It (emancipations) shall bid the sad rejoice,
It shall give the dumb a voice,
It shall belt with joy the earth.

4. The sound of the objects or things, personified as sensient

E'en from the tomb the voice or Nature cries.

or Rain was in the wind's voice as it swept,
Along the hedges where the lone quail crept.

5. A speaker e. g.

A potent voice of parliament,
A pillar steadfast in the storm.

6 Suffrage, opinion, vote or choice expressed e. g. I have no voice in the matter etc.

7. A word; a word worth listening to e. g.

Implore her, in my voice, that she makes friends to the strict deputy.

8. The form or the way in which the verb is inflected as being active or passive.

Voice as a scientific term would, however, mean the sound produced by the vibrations of the vocal organs, specially in the larynx of man, and it is to be contradistinguished from speech or language which consists of the articulate sounds intended to express ideas of the speaker. Many of lower animals have voice but not speech in the sense in which man possesses. There may be speech without voice, as in wishpering, whilst in singing a scale of musical tones, there is voice without speech. Moreover, the voice in the sense in which it is understood in the modern European languages can be found only in animals in which the system of respiration is sufficiently developed, and the lungs and larynx (or syrinx) actully exist; for it is produced, when air is driven by the muscles of expiration from the lungs through the trachea and strikes against the two vocal cords, the vibratians of which produce sounds varying in different animals according to the structure of the organs and the power which the animals possess over them.

In the two classical languages, one notices a change in the meaning of the cognates of Vāk or voice; the change, however, is not a fundamental one, and is more marked in Greek than in Latin.

The following are the chief usages of Latin Vox:-

(A) a voice, sound, tone, cry, call e. g.

" omnes voces hominis, ut nervi in fidibus, its sonant ut a inotu animi quoque sunt pulsae " etc. C. de. Or. 3, 57, 261; ulceribus vocis via septa coibat, Lucr. 6, 1147; cf. quaram vitio et scinditam natura vocis, C. Or 17, 57; legen Voconian māgna voce et bonis lateribus sursi id. Sen. 5, 14; so magra, Hor. S. 1, 7, 31; id. ib. 1, 9, 76; exsurg praeco......Exerce Vocem, Plant Poem, Prol. 13; enimvers vocest opus, Ter. Ph. 5, 7, 92; mira est quaedam natura vocis C. Or. 17, 57.

(B) That which is uttered by the voice i. e. a word, saying speech, sentence, proverb, maxim e. g. quid so net haee voc voluptatis, Fin. 2, 2, 6; quod est positum in voce simplice, Qwfint 1, 9, 4; Vocem experimere, C. Att. 2, 21, 5 cf. Caes. B. G 1, 32; qua Voce cf. is verbe sensus, vis ea vocis erat, Ov, F, F. 5, 494, quum illius nefaru gladiatoria voces percrebiwssant C. Mur. 25, 50 etc.

(C) Speech, language in general e. g. cultus hominum recentum voce formasticatus, Hor. Od. 1, 10, 3; Graja scierit sive Latina Voce loqui Ov. Tr. 3, 12, 40; quum civemex voce cognovisset, Just. II. 15, 6.

(D) Power of speaking, liberty of speech e. g. propositum est edictum, quo caverbatur ut religion is illius homines carerent omni honore ac dignilate libertatem denque ac vocem non haberent, Lact. Mort. Persec. 13.

(E) Accent, tone ....e. g. ipsa natura in omni verbo posuit a cutam vocem c. Or. 18, 58.

The meaning of the Greek EPOS, given by the Lexicons, and its richness of meaning may be summed up as follows :—

(1) A ward, a vocable, a word worth listening to,

(2) A pledged word; a promise,

(3) A word of advice, councel.

(4) The word of a deity, prophecy, an oracle.

(5) Word as opposed to deed.

(6) That which words express, the meaning, the substance, subject of speech etc.

(7) Later usages :

(a) in Pl. Poetry in heroic verse, epic poetry as oppsed to lyric poetry, later transferred to elegiac or even lyric poetry.

(b) in sing., a verse or a line of poetry.

Coming to Indian languages, one finds that the word Vāk or Vāc is quite common in India. In cultured society, it is often heard in the combination like Vāgmī and Vāgādambara. A Duija daily mutters this word it in his Saṃdhyā, along with the syllable Om, the symbal of the Highest Reality and there is hardly any Hindu who does not understand its meaning, or has not repeatedly spoken or heard it spoken in the popular phrases like 'Oṃ Vāk', 'Manasā vācā karmaṇā'. But, while using this word so often, there are very few who are conscious of the romance, the mysticism, the sanctity and the antiquity associated with it. In ordinary parlance, the word has a sense which is quite simple; there it means 'the sense-organ of speech' or, at the most, it is a derivative of vac 'to speak', generally meaning speech; talk or words.

Classical Samskrit literature, while retaining this ordinary sense of Vāk, introduces a great amount of complexity in it. No doubt there the word is used in the sense of 'speech, language, statement or words (e. g वाचि पुण्या पुण्यहेतवः; लौकिकानाम् हि साधूनामर्थवागनुवर्त्तते । ऋषीणां पुनराद्यानां वाचमर्थोनुधावति; वाचं व्याजहार; सत्यपूतां वदेद्वाचम् ; विनिश्चितार्थमिति वाचमाददे; एतावदेवास्ति मे वाक्छल; अनिर्लोडितकार्यस्य वाग्जालं वाग्मिनो वृथा; वाचमन मिश्रयति यद्यपि मे वचोभिः स्फुरिन्नसाधोर्विवृणोति वागसि also the sens–organ of sqeech (cf. वाग्वाहृद्रसंयतःमनोवाग्देहजकर्म दोषैः; वाचि चेतसि), but it may also be used for human speech, heard even from non-human or supernatural sources (cf. वागुवाचाशरीरिणी, अशरीरिणी वागुदाचरत) and sometimes for the human speech as distinguished from non-human speech (e. g. मनुष्यवाचा in R. 2, 33; वागभूत्तत्रमानुषी R. 2, 63, 24; Fg. इत्युक्ता विरराम वाक् , Kathas 18, 316; वागभूत्तत्रमानुषी R, 2, 63, 24). The word Vac can denote noise, the cry of birds ; sweet notes of warblers as also the utterances of Rākṣasas (e g. शिवाश्चाप्य शिवावाचः प्रवदन्ति महास्वः R. 6, 16, 11; पक्षिणां सुस्वरांवाच Varāh Bṛh. S, 22, 6; Spr 4683; स्पसाश्च मयूराश्च वाचो मुञ्चन्ति दारुणाः M. B. H. 6, 62; शकुनि । पुत्र पुत्रेदि

भाषते ःधुरां करुणां वाचम् R. S. 96, 12; रद्यरितं विविधा वाचो विसृजीतं महावने R. 3, 51, 20; उलूकवाग्निः Bhag p. 5, 13, 15,). In an abstract sense, Vāk represents vocal sound as opposed to the sense that it may convey (cf. वगर्थाविव संपृक्तौ वागर्थप्रतिपत्तये; वांचरर्ति चवैकामं च क्रोधमेव च । सृष्टिं ससर्ज चैवेमां स्रष्टुमिच्छन्निमाः प्रजाः; वाच्चर्था नियता सर्वे वाङ्मूल वाग्भिः सृताः । तांवुयः स्तनयेद्वाचं स सर्वस्तेय कुन्नरः । वागर्थं परिगृह्य)

In the philosophico-grammatical works and Āgama literature, the import of Vāk becomes very wide, varying greatly from system to system, where it means the Highest Reality, Brahman (cf Vaiyākarana school), the Vimrṣa of Prakāśātman Śiva; the Kalā of Brahman (cf. Advaita Śaivism and Śākta school) and the material e g. वै खार्या मध्यमायाश्च पश्यन्त्याश्चैतद्ग तम् अनेक तीर्थं भेदायास्त्राय्या वाचः परम् पदम् (Vāk 1, 144) सैव पश्यन्ती संज्ञापरा वाक् UVS. 2, 1-2, of Kashemendra: Pr. Hr. B. P. 18; Pun-comm. on Vāk. 1; आत्मन्: स्फुरणं पश्येद् यत्र सापरमा कला etc; Yh 1. 36,38; Amṛtānanda's comm. on the same; पराप्रत्यक् चितसिया पश्यन्ती परदेवता etc. B. Bh. L., 13; परा भगवती संवित्प्रसरन्ती स्वरूपतः । परेच्छाशक्तिरित्युक्ता भैरवस्था विभेदिनी P. APTV., 2; वन्देमहि च तां वाचममृतात्मनः कलाम् U I; A very good etymology, along with the above monastic conception of Vāk is contained in Parimala commentary on M.M. 50:-तस्य च वक्तीति कर्त्र्यव्युत्पक्ता वाक्त्वं न पुनरुच्यते इति क्रमीनुगुण्यात् । यदुक्तम स्मत्परम गुरुभिः श्रीसंवित्स्तोत्रेः-त्वामुपसिते गुरुतमाः परां वोचमाहुरविभक्तविश्वकाम् स्वप्रकाशनविमर्शनात्मिकां वक्ति वागिति रुक्तिमास्थिता The word Vāk may also be used for the different psycho-physical forms of speech subtle and gross, of which our vocal speech or Vaikharī as is one e g. वाक्तत्वं वत क्रमात सूक्ष्मा पश्यन्ती, मध्यमा वैखरीति चतुर्थी भिद्यते यथा तां पश्यन्ती प्रथमुदितां मध्यमां बुद्धिसंस्था वाचं वक्त्रे करण विशदां वैखरी च प्रपद्यते (PMM. 50) cf Vāk. 144, op. cit; वैखरी श्रोत्रजे बोधमध्यमा सविकलके । पश्यन्ती मध्यमोत्पाद समुर्धादिषु लक्ष्यते Rat. 82; etc

Thus it will be seen that Vāk does not only signify physical speech or words, not even the psychic phenomenon or the sound, as opposed to the sense, but much more than this ...it is also the name of a cosmogenical principle actively engaged in creation and even in dissolution of the universe

Probably the greatest variety of usages of the word Vāk or

Vāc would be met with in vadic literature. There, as elsewhere, it means:

(A) voice, the sound produced in the larynx; so noise e g. वाचोमधु RV. 12, 1, 16; VS. 3, 47; मधुमती वाक् A. V. 3, 30, 2; cf. idid. 16, 2, 1; 2 वाचं सृजेत् KS. 8. 2, 4, 7 वियद्वाच कीस्तासो भरन्ते RV. 6, 67, 10; 7, 22, 3; स्वधानां वाचः R. V. 2, 21, 6

(B) the vocal organ the faculty of speech e. g. एवाएव प्रत्यर्द वाग्याजिस्वा PB. 20, 14, 3, चक्षुर्वा मनसावाचा 6, 96, 3; 7 70, 1; वाचम आसन्नासो प्राणः T. S. 5, 5, 9, 2; A V. 19, 60, 1; बलंचवाक् चेन्द्रिय Av. 12, 2, 7; अंसुवागिविगच्छतु A. V. 3, 13, 6; 6, 18, 8 वाचं जनयन् R. V. 9, 78, 1; 84, 4, 86, 33;

(C) Speech as opposed to voice talk, language, words e. g. वदनुवाचमेताम् A. V 14, 1, 31; आश्विना सारघेणमा मधुनागण शुमस्वती । यथा भगस्वती वचमावदनिजनोअनु A. V. 6, 69 2;. वांचं वदतुभद्रणा A. V. 4, 6, 2;. cf. A. V. 5, 1, 2; 4; 6; 10, 8; R. V. 10, 91 121; 166, 3; 1, 79, 10; 190, 2, 5, 76, 1.

(D) a prayer, chant, song, recitation, statement e. g. ततो वाका आशिषो नोजुषन्ताम् VS. 17, 57, (T. S, V, 1); वाचं वाचं जरितूरत्निवी कृतम RV. 1, 182, 4, 4, 57, 5; प्रदूतसिव वाचमिष्ये 4, 33, 1 ऋचंवाचवाचंप्रपद्ये VS. 34, 29 यथेमां वाच कल्याणभि 26, 2; गोसनिं वाचं A. V. 3, 20, 10 वाच विषस्थ दूषणीं 4; 6, 2; see RV. 1, 40, 6; 53 1, 92, 9, 112, 24; 129, 1; 13, 6, 9; 102, 42, 1; 3, 8, 5; 34, 2; 4, 21, 5; 33, 1; 57; 5; 63, 6, 21, 11; 48, 3, etc.

(E) A metre, a line of verse e. g. उमे वाचो वदोत सामगा RV. 2 49. 1; JTB. 337; 3 :8; 328 cf. Ind. St. 8, 2, 34; JTB. 317; 206; ŚB. 8, 5, 4, 1; 10, 5, 2, 15. etc.

(F) sound, Contradistinguished with sense of idea denoted by it e g. मनसो वेनत। वाग्ज्येष्ठस्य R. V. 9, 97, 22; वृहस्पतिर्मे आकूतिमाङ्गि रसः प्रतिजानातु वाचमेताम् A. V. 19, 4, 4; also 6, 34, 1; 61 2 etc.

(G) animal cries, Rt. e. g फंच पडीन्याजिन्तिमां प्रमण्डूकां अवादिषु A. V. 5, 1, 2; RV. 7, 103, 1; 4; तां विश्वरुपां । पशवो वदन्ति A. V. 8, 100; 11, cf. तुरीयां वाचो मनुष्या वदन्ति A. V. 9. 28, 26; RV. 1, 164, also 10, 71, 3;

सुपर्णा वाचमक्रत A. V. 6, 34, 1; अथैतत्तुरीयां वाचोऽनिरुक्तां यदिदं क्षुद्रं सरीसृपं वदति ŚB. 4, 13, 16-17.

(H) Sound, made by inanimate object, peals of thunder, beating of drum e. g. of a drum in उच्चै घोषो दुंदुभिः सायंश्शृणुवान् A V. 5, 201; also of stones in RV. 10, 94, 1; 5, 36, 4; of thunder, रोदसी चरद्राक RV. 1, 173, 3; flames, स्यमनां वाचं उदियर्ति वह्निः R V. 1, 173, 17; सहस्रधारः पवते समुद्रो वाचमङ्खिमः R. V. 9. 26, 4; also 7, 3; 62, 25; 67, 13; 81, 1 cf. also PB. 6, 5, 12; Ś. B. 8, 5, 4, 1; 10, 5, 2, 15.

(I) Collective sound, the sound in general; Sound as an abstraction e. g. सहस्रधा पंचदशान्युक्था यावद्द्यावापृथिवी तावदित्तत् । सहस्रधा महिमानः सहस्रं यावद् ब्रह्म विष्ठितं तावती वाक् 10, 114, 8; देवाँ वाचमजन्यन्त देवास्तां विश्वरूपां पशवो वदन्ति etc. 10, 100, 10; cf also R. V. 10, 114, 9; 10, 53, 4; 3; A. V. 5, 1, 2 etc.

(J) Supernatural sound, transcendental and immanent e g. निहितं गुहाविः R. V. 10, 71, 1; चत्वारि वाक्परिमिता पदानि 1, 164; 45; यमाहुर्वाचं कवयो विराजम् A. V. 9, 12, 5; कउतच्चिकेत् A V. 10, 2, 7; कस्विदस्याः परमञ्जगाम R. V. 8, 100, 11; see also 10, 114, 9; A. V. 9, 44; JTB. 245-247; 337 etc.

(K) Deified and mythical Vāk e. g. see RV. 10, 125; Ts, 2, 5, 11, 4; 6, 1, 6, 5; 6, 4, 7, 3; KS. 12, 5, 27, 1; AB. 1, 27; 5, 24; Ś. B. 1, 4, 5, 8; 3, 2, 4, 3; 1, 5, 4, 6; TS. 6, 1, 6, 5; KS. 26, 1; PS. 12, 5, 12; cf Ind. St. 3, 234; WC. 84-86; Oldenberg : ZDMG, 39, 58-59; Hopkins : RI, 142-143, 226f; EM. 6; M. V. M. 124f).

(L) A creative and controlling force e. g. in X. 125; 71.

From the above investigations, it would seem that the history of the word Vāk has not been the same in the West and the East. While proceeding from the known present to the unknown past of the word, it has been seen that in English, and for the matter of that, in almost all modern European languages, the word signified originally the sound of man or some animal produced in its larynx and had also various other senses derived from the original idea. In the classics, though there was no change in the fundamental conception there was greater variety and abstraction in the transferred connotations of the word. In Latin, for instance, the word denoted not only the hardened form of physical voice as such, but also the power of speaking, and in Greek, besides conveying the sense of English voice with all its derived senses, it also meant the word of a deity, word as opposed to deed, and also a verse or a line of poetry.

Thus, in short, it may be said that in Europe, the word Vāk was confined to the voice produced in the larynx, more generally in a human larynx; and there too, the earlier one goes into the history of the word, the greater does one find the variety in its signification.

On coming to indian languages, it has been found that in classical Saṃskrit literature, the word is used, as a rule, to denote human voice or speech and its derivatives. But, in Āgamās and Vedic literature, it not only signifies human voice or animal cries in its various forms, but it is also used to mean sound made by flames stones, thunder and the like and in its abstract conception, the word would not only mean the sound as opposed to sense or deed but also the sound as an energy and, in its ultimate and subtlest form, some creative force, responsible for the creation of the world.

Thus, it would naturally seem that the word Vāk, in Vedic literature, has a sense which is far more rich and varied than those of its cognates elsewhere. It may, therefore, be pointed out that English word 'speech' by which Vāk is generally translated in English would be unsuitable to convey its exact sense. In fact, perhaps there is no other word in any other language that may be put as an exact parallel of Vāk in Vedic literature. It would be, therefore, profitable to retain the Vedic word instead of giving any one English word for it.

Now in Ṛgveda itself, the family books use this word in as many as 28 hymns out of which 19 use it in the sense of human speech in some form or other, the remaining nine (most of them occuring in the verses that are regarded older) are used for the sound got from non-human and inanimate sources. In the 9th Mandal; the word occurs 29 times in all, and signifies some form of human speech at 17 places, while at 12 places it means the sound produced by Soma personified, as it were. As regards, the abstract conception of Vāk, it seems to be the exclusive privilege of the first and the last Mandalas, generally regarded philosophical and later.

From the sematic point of view, the above investigation may suggest that the original sense of Vāk was confined to what was uttered by human mouth, consequently to all forms of human speech, and by virtue of transference, to the power or faculty that produced it. At the second stage in the evolution of the word, it came to signify the cry of animals, objects or powers, at first personified, but later even without any personification. The third stage marks the search for unity in diversity It was perhaps realized that after all the sounds, beginning from hissing and wispering upto the peals of thunder, are but the object of hearing and are in this sense one. Once the idea of unity of sound was got, specùltation about its origin and its manifestation into various forms would have started.

SUPER-PHYSICAL CONCEPTION OF VĀK

But, the Vāk still remains at a physical plane; there remains to be explained the last three connotations of the word, enumerated above. Of these the first two may, somehow, be interpreted .....though this interpretation would not be universally true as indicated later... as based upon the conception of Vāk as physical sound, but no stretch of imagination seems to suggest from itthe logically plausible evolution of the Vāk as a creative and controlling force. Still, it is as reasonable as reason itself.

This concept of Vāk can best be explained by contrasting the original denotation of Vāk (lat. vax) with Svana (Lat. Souns. Eng. Sound) and taking into account all its implications. As has been pointed out, the former originally meant the sound produced by human larynx or at the most by the living beings, Svana, on the other hand, seems to mean like the English 'Sound' and Latin 'Souns' the sound obtained from the inanimate sources. In old literature Svaṇa is the sound (Naigh. I. II) ; the sound of the wind (RV. 38. 10; 143, 5; 5, 63; 9, 70, 6) of the fire (1, 04, 11; 10, 3, 5) of the rain (RV. 9. 41, 3) of waters (RV. 10, 75, 3, V. S ; 30, 16, 16; TB.

3, 4, 1, 12 etc.); even in later and classical literature the word is derived from Swan ' to sound ' or at tht most ' to hum ', to make tumult ' and is taken generally to mean ' the sound ' of inanimate objects (e.g. BK. 14, 3; S. 1, 24, R. 12, 39 etc.) or of birds and animals (e. g AK. 1, 1; 6, 1; H. 1399; Halaj. 1, 60 37; 3, 3013; 6. 2774; R 1. 5, 19,: 84, 9, 239, 40; 56, 2; 97, 4; 113, 24; R. Gorr. 1, 27, 5; 2, 73. 24; 5, 83, 5; 7. 8, 10; Sukr. 1, 22, 17; 107, 9; Bagh. 1, 39; 12, 39; 19, 13; Vikt. 60, 12; etc.) which resemble the inanimate sound in being meaningless.

The above contrast in the meaning of the two words implies that the word Vāk originally meant the sound produced by animate beings chiefly man, whereas ' Svana ' signified the sound made by inanimate objects; the former presupposes a source, having life, consciousness and deliberation, while the other requires only a source, comparatively with no life, consciousness and deliberation. The most glaring illustration of this contrast may be seen in the modern use of the English Cognates of the two words i. e. Vāc and Svana. In English ' voice ' is a word for human, or at the most (rarely) for animal vocal sound and stands for a conscious behaviour; ' Sound ' is a word for the sound in general conceived as physical and utterly unconscious phenomenon of the material objects. In fact, this distinction implied in the usage of the two words reflects the general attitude of the west towards the world outside. In India the use of the word Vāk for all sounds, on the other hand, would seem to show that they saw no essential difference between the sources of these two kinds of sound.

The disparity of the Western and Indian thoughts as pointed out here seems to be wider in scope than what the above linguistic phenomenon would show. The ancient Indian Philosophical thought, in recognizing no distinction implicit in the above contrast stands poles apart from the western thought. The west found Nature alien, hostile and always warring with men and their hard struggle for existence, due to adverse physical environments, compelled them to regard it as an objective fact which man had to make subservient and serviceable to himself; on the contrary in India, the bountiful and beneficial Nature affording an easy and comfortable life to the natives, taught them to view the external world not only as sympathetic towards them, but even in complete harmony and unison with their interest. Therefore Indians could easily imagine the world outside as the effect of and animated by the same lifeforce which existed and vibrated within themselves. They found their hearts throbbing in complete harmony with the external world of experience, and they expressed their heart-felt sense of symphony, saying : All this is verily the Brahman (सर्वंखल्विदं ब्रह्म) ; Brahman alone is all this (ब्रह्मैव सर्वम् G. B. 5, 15) ; all this universe has extended from Life itself (प्राणादेवेमं लोकं प्रावृहद् KB. 6, 10) " and the like.

This animistic view, carried to its logical conclusion led them to believe, on the analogy of living human organism, that the whole creation, organic or inorganic, and for the matter of that the Cosmic spirit immanent in that creation, contained the two different factors, namely mortal and immortal, blended together; thus Prajāpati was believed to be five-fold mortal and fivefold immortal, hair skin, flesh bone and marrow being his mortal bodies, and Mind, Speech, Breath, Eye, and Ear being His immortal bodies (दततो वाऽस्य (प्रजापतेः) ताः पञ्च मर्त्यां स्तन्व आर्स लोम त्वङ्म्मंसमस्थि मज्जाथैता अमृता मनो वाक प्राणश्चक्षु श्रोत्रम (ŚB. 10, 1, 3, 4 cf also Ait up. 1, 2 ff etc.). Obviously the five immortal bodies exclude all that is material...which is included in the five mortal bodies... and represent not the gross objects of 'flesh and bone, as their English equivalent words would signify, but the Prāṇa or Consciousness as expressed by their function of the Mind, the speech, the Eye and the Ear. Thus this passage quoted here would express the dichotomy inherent in the phenomenal world of our experience...... the fivefold mortal and immortal bodies of the Cosmic Spirit would thus suggest the only too obvious dualism of our phenomenal experience, namely immortal and moratal, the changeless and the changing; the Self and the Non-Self, the Spirit and the Matter. In short, Vedic thought recognises the existence of inseparable dichotomy of the conscious and the unconcious in whole of the phenomenal world, represented by the Cosmic Spirit Prajāpati........that is; there is, in this universe, no Consciousness without the Unconscious and no Unconciousness without Consciousness. This would indeed require us to believe that there is conscionsness and life in what we call inanimate.

A general trend towards the same belief may also be observed in the Modern Thought. Modern Psychology analyses the human behaviour into three aspects, namely Cognitive Conative and affective. Leaving aside the old and conservative Materialistic and Mechsnistic-Schools of Psychology, to which these aspects of behaviour are nothing but the physico-chemical reactions of the body, there is a growing belief in the causal efficacy of physical events and in the human behaviour being essentially purposive, hence motivated and conscious. So much has been the influence of Purposive Psychology and specially of the Harmic Psychology that even the scholars like James who began as a Mechanist are fast modifying their views and embracing the Harmic view of life. Even the scientists seem to have realized the need of belief in conscious motivation in human behaviour, and H. S. Jennings, R. B. Perry, C. J. Herric, and A. Lillia are the great names in this direction. " The essential difference " says Dr. E. S. Russel, " between the inorganic unit and the living individual is that the activity of all living things are towards some conscious end... ......all goes on in the organic world, as if living beings actively strove towards an end .... What differentiates a living thing from all inorganic objects or units is this persistence of striving. This effort towards the expressions of deep-lying distinctive tendencies ". (The Study of Living things, P. 204). There has come into existence what is generally known as Theory of Emergent Evolution to which the great scholars like S. Alexander, L T. Hobhouse, Lloyd Morgan, W. M. Wheeler seem to have pinned their faith. Therefore, it may be remarked almost without any fear of contradiction that the modern thought is essentially in favour of attributing consciousness to the affection, cognition and conation in human behaviour.

These basic factors of human behaviour, namely affection cognition, and conation can further be reduced to the single power of responding to the external or internal stimulus; for what are they except the two constituents of such a response—that is, (1) the consciousness of one's ownself as separate from the stimulus, and (2) expressing the reaction to that stimulus in one's own native way. To put the same thing in another way, this response to the stimulus may also be stated as an attempt to interpret that stimulus, which would mean to find out the relationship existing between the stimulus and the consciousness within. It is what may be called 'naming' the stimulus, for the name that a thing bears is according as it stands in relationship with our consciousness-within. This seems to be the reason why the phenomenal world is termed "Nāma-rupa"—it is the form (rupa) or the object (i. e. idaṃ) as having a particular relationship with consciousness within the subject i. e. Ahaṃ (I). Sanat Kumār says to Nārada that all knowledge he has gathered is only Nāma (Bṛh. Up. 7, 1 ff); for what is knowledge, if not the mass of such relationships co-ordinated and configurated.

This Power of response or "naming" being the power of finding out relationship between the conciousness within and the world without, may be regarded as co-extensive with what is called cousciousness or Cit—there would seem no Conciousness or Cit without the accompanying power of "naming", and no power of 'naming' without consciousness. In a way, therefore, it is this power of 'naming' that expresses consciousness the power having inseparable union (Sama-vāya relation) with consciousness. When a man makes a response to a stimulus or 'names' it, it only means that he is conscious of it, that is to say, in 'naming' the stimulus—which is the same as finding out relationship of the inner consciousness with the stimulus—one only manifests one's censciousness; this power of 'naming' therefore may be called the power of manifesting or expressing consciousness.

Now, it will be seen that this power of 'naming' or manifesting one's inner conciousness is not peculiar to man alone. The barking of dogs, grunting of pigs and hissing of snakes are only a few instances of the similar manifestation of consciousness, the same attempt at 'naming', the same effort for interpreting the stimulus, such as a hitting stick, pleasing weather and appearance of some delightful or hostile thing. Same thing may be said of the inanimate objects; Dash a glass against a wall. It breaks; it cracks—it produces a sound. What is it ? Does it in any way, fundamentally differ from the response of organic creation to a stimulus ? Does it not express the effect of the hit ? Is it not an attempt—howsoever crude—at interpretation or naming of the stimulus ? Can we not say that it is also an endeavour of the glass to express its relationship with the wall ? Should the effect of the dash on it not be called in any sense a conscious reaction, and should such a reaction not be described as the manifestation of the consciousness immanent in it, howsoever obscured by Tamas ?

The Vedic seers seem to have answered these questions in the affirmative; to them every dawn seems to have radiated consciousness and every object of the phenomenal world seems to have said "I am Brahman. All this varily is the Brahman." The further explanation would tell more about this attitude of Vedic Ṛṣis towards the objective world; suffice it here to say that, for them Vāk denoted all conciousness, as already remarked in connection with their use of the word 'Vāk', for all sorts of sounds.

And in holding this "animistic" view, the Vedas are not altogether ultra-modern. The modern thought in tracing, according to the Emergent Evolution Theory togethr with Harmic Psychology, the evolution of the organic from the inorganic, of the higher organisms from the lower ones, would find an enduring thread of consciousness throughout. There seems to be no better way of showing the trend of the modern thought towards this Vedic view-point than to quote such an eminent scientist as Dr J. S. Haldone distinguished as one of the most exact of experimental Physiologists. Referring to the Mechanist notion that life and mind may have emerged from a lifeless and mindless, strictly mechanistic domain, he writes, "I must frankly confess that to me it seeme that such ideas are not clearly thought out. In fact they convey to me no meaning whatever. It is very difficult, however, if we conclude that inspite of superficial appearances something of conscious behaviour must in reality be present behind what appears to us as the mere blind organic behaviour of lower organisms or plants, behind also what appears to be the more mechanical behaviour of the inorganic world." He further adds in the same book, "I am. thoroughly convinced of the limitations attached to physiological interpretations of human behaviour. At present there is what seems to me an exaggerated idea among the general public, not of the importance of psychological knowledge, for its importance can hardly be over estimated, but the importance of more physiological or even physical treatment of human behavior."

Having accepted Dr. Haldanés view, one has to believe, therefore, that even inorganic world has not only consciousness, but conscious behaviour which would imply the consciousness and also the power of expressing that consciousness; for as we have seen there, seems to be no Consciousness bereft of the power of expressing, itself and no power of manifestation without consciousness. As a natural corollary to this belief, one would find that this power of expressing consciousness has been, in course of evolution, more and more manifest, developed and effective according as the vehicles of such an expression have been more and more perfect. If according to the Mechanistic Evolutionist, it is the power of "contractibillity" or "irritability" of protoplasmic matter that runs allthrough from unicellular amoeba right upto the man, and that evolves into what may be called the various functions of 'psychic machinery' of varying nature (from 'no receptor 'stage to the complicated nervous system of man), may it not be said that the same power was yet to be evolved, at the inorganic stage, out of, say, Electro-magnetic Energy that is said to make up the whole Universe To put the same thing from the Indian point of view, it may be said that the manifestation of consciousness is more or less according as the obscuration caused by Tamas is less or more the expression of consciousness in the glass dashed against the wall is of a particular type (craking etc.) because the said obscuration is most intense there; in plants the obscuration being less the response is a little more co-herent, and in the animal world it is still more coherent and consequently the manifestation of consciusness still more pronounced.

The same varying state of the power of expressing consciousness is described by Arthur Avalon in the following passages:—

" In the phenomenal world there is nothing absolutely conscious nor absolutely unconscious. Consciousness and unconsciousness are always intermingled. Some things, however, appear to be more conscious, and some more unconscious than others. This is due to the fact that Cit, which is never absent, yet manifests itself in various ways and degrees. The degree of this manifestation is determined by the nature and development of the body in which it is enshrined. Spirit remains the same; the body changes. The manifestation of consciousness is more or less limited as ascent is made from the mineral to man. In the mineral world Cit manifests as the lowest form of sentiency evidenced by reflex response to stimuli, and that physical consciousness which is called in the west atomic memory. The sentiency of plants is more developed, though it is, as Chakrapāṇi says, in the Bhānumatī, a dormant consciousness. This is further manifested in those micro-organisms which are intermediate stages between the vegetable and animal worlds, and have a psychic life of their own. In the animal world, consciousness becomes more centralised and complex, reaching its fullest development in man, who possesses all the psychic functions, such as cognition, perception, feeling and will. Behind all these particular changing forms of sentiency or consciousness is the one formless, changeless Cit as it is in itself (Svarupa) and as distinguished from the particular forms of its manifestation."

This line of argument, therefore, leads to the conclusion that there is no essential and fundamental difference between what is called the 'inanimate' and the 'animate' except that, in the latter, there is a growing centralization of consciousness, and the specialization in the psychic machinery, reaching its most complex form in man who is endowed with the most highly organized system of expressing his consciousness, consisting of the nervous system, various glands and centres. It follows from this that the response of a glass to a given stimulus seems to differ from that made by man, because the one is housed in a body which presents more obscuration of Tamas than the other.

Now, the question--what should be the name of this omnipresent power of the manifestation of consciousness ? As already pointed out above, of the two parts of Prajāpati's body, one was the immortal the Self or Spirit, and the other was the mortal, the Non-Self, the Matter--the immortal forms being Prāṇa, Manas, Vāk, Cakṣus, Śrotram which are according to Bṛhadāraṇyaka Upaniṣad (iv. 1 ff.),the five pādas or the five functional names (Karma-nāmāni) of the one and the same Puruṣa which is one and whole (1. 1, 6). Of these five functional aspects of the spirit, Cakṣus and Śrotram are concerned only with receiving perceptions, the Manas with interpreting them and the Prāṇa with keeping all the functions alive, but none of them can effectively express the interpreted percepts i e. the concept or the consciousness in relationship with the thing perceived. This function could only be done adequately by Vāk; through speech alone we can express the relationship of the stimulus with our inner consciousness; through it alone we can "name" any object. Moreover, the signs or gestures employed to express this consciousness were also speech--non-vocal speech i. e. Vāk.Therefore, when Sanat Kumar tells Nārada that all his knowledge is Nāma, he also says that Vāk is the foremost (i. e. basis) in all this 'naming' (Vāk bhu-yasī) and hence Vāk is Brahman (op-cit). Thus Vāk comes to signify not only the power of expressing one's consciousness through speech, but also that power in general.

Now, from the Vāk as the power of expressing consciousness in general, its evolution to the Vāk as the creative power would seem quite easy. When it is said that an organism expresses its consciousness in relation to the stimulus, it may mean that it expresses the consciousness within itself in relation to the consciousness within that stimulus or the consciousness outside the organism; but if all creation be thought to be fundamentally Cit or consciousness (Sarvaṃ Khalvidaṃ Brahman), it comes roughly to mean that consciousness expresses itself or it becomes conscious of itself;for there is no duality, nothing external to consciousness. In brief, with the consciousness as the ultimate Reality, Vāk can only mean the power of this reality to express itself or to be concious of itself. This accounts for the Vāk being called the power (Svaṃ or Mahimā) of Prajāpati or Brahman and his only associate at the time of creation (cf. प्रजापतिर्वा इदमासीत्तस्य वाग्द्वितीयाऽऽसीत्तन्मिथुनं समभवत्सा गर्भमभवत्सा गर्भमधत्त…… TMV. 20, 14, 2; प्रजापतिर्वा इदमेक आसीत्तस्य वागेवस्वमासीद्वाग्द्वितीया स ऐक्षताम् KS 12, 5 27, 1 वाग्वाऽअस्य (प्रजापतेः) स्वोमहिमा Ś. B. 2, 2, 4, 4; वाग्वाऽअस्य स्वोमहिमा Ś. B. 1, 4, 2, 17 etc.). In fact it will be too much to use the word 'creation' in this context, for creation presupposes an active agent, his instrument and the material; Vāk is thought to be only the changing power of the changeless spirit—the spirit is static and it is His power Vāk that transforms itself and endures into what we generally call creation. Now, the power (Śakti) can not be conceived as separate from the possessor of Power (Śaktimān) therefore the natural conclusion was that Vāk and Brahman were finally one and the same; Vāk herself was, therefore, called Brahman or Prajāpati (वाग्ब्रह्म G. B. 1, 2, 10; वाग्वैब्रह्म AB. 6, 3; ŚB 2, 1, 4, 10; 14, 4, 1, 23; 14, 6, 10, 5; वाग्घिब्रह्म AB. 2, 15; 4, 21; वागितिब्रह्म J. up. 2, 9 6; या सा वाग्ब्रह्मैव तत् J. up. B. 2, 13, 2 प्रजापतिर्हिवाक् TB. 1, 3, 4, 5; वाग्वै प्रजापतिः Ś. B 5, 1, 5, 6; 13, 4, 1, 15 cf. also ŚB I, 4. 1, 2; JTB. 300-302, 306; J. up. B 1, 28, 3; GB. 2, 4, 11; ŚB 3, 2, 2, 13; 6, 1, 2, 28 etc.)

In this way, the word 'Vāk' which originally meant 'what is spoken' by human vocal organ or, at the most, the power of such speech came to denote the Supreme Creative reality enduring through all the phenomenal world; the creative function of the same, however, forms another part of the story and has been dealt with in वैदिक दर्शन.

628. **वाजः** —1 food 2. Strength. 3 battle 4. horse, from Vaj (cf Pischel V. S.):-मंत्वा वाजेषु वाजिनं वाजयामः शतक्रतो RV. IV.

629 **वातः** —Wind, from Vā ' to blow ':-वाता उपवान्त शग्माः A. V. 18, 2, 21 cf. A. V. 4, 13 2-3; 4, 16 6; 7, 7, 1.

630. **वामदेवः** —Parallel to Vāmā of Āgmas -Saguṇa Brahman ready to vomit out, as it were, the whole creation; derived by combining Vāma and Deva:-तं देवा अब्रुवंन्नयं वै न सर्वेषांवाम इति तं यत हैव अब्रुवन्नयं वै नः

सर्वेषां वाम इति तस्माद्वामदेवस्तस्माद्वामदेव इत्याचक्षते A, A. 2, 9, cf. T. M. B. 13, 3, 19.

631. **वायुः** —1. Wind; from Vā 'to blow' :—अथेतरं वायुर्व्यवात् Ś. B. 4, 1, 3, 10 cf. T. B. 2, 3, 9, 7; Ś. B. 2, 6, 3, 7; 1, 1, 4, 22; 8, 7, 3, 12; V. S. 15, 62 etc.

2. Prāṇa of the microcosm appearing as Prāṇa, Udāna and Vyāna सोऽयं पुरुषेऽन्तः प्रविष्टस्त्रेधा विहितः प्राणउदानो व्यानं इति Ś. B. 3, 1, 2, 20), from Vā 'to blow' :—प्राण एव भूत्वा पुरस्ताद्वाति T B. 2, 3, 9, 4-5.

3. One of the three manifestations (Agni or Prāṇa, Vāyu and Āditya) of Prāṇa in the macrocoms; श्रान्तस्य तप्तस्यतेजो रसो अग्निः स त्रेधाऽऽत्मानं व्यकुरुतादित्यं तृतीय वायुं तृतीय स एष प्राणस्त्रेधा विहितः Brh up. 1, 2, 2 cf Chh. up. 4, 17. 2.

632. **वारणः** —A tree (see Varana)

633. **वारवन्तीयम्**—N. of a Saman, supposed to ward off and check calamities etc. from Vṛ 'to ward off' :—यद्वारयन् तद्वारयन्तीयस्य वारवन्तीयत्वम् T. B. 1, 1, 8, 3 cf. T. M. B 5, 3, 9; 75, 3 12; 9, 6, 11; T B 1, 5, 12, 1; 2, 7, 14, 2.

634. **वारि**—(see वाः)

635. **वार्शम्**—N. of a Saman, named after its seer ṛśah :—वृशो…… …… तमेतेन साम्ना समैरयन्तद्वाव स तद्यकामयत T. M. B. 13, 3, 12.

636. **वालखिल्यः** —1. Certain Rcs. 2. Prāṇas. derived from Vāla and Khilam:—प्राणा वै वालखिल्याः प्राणैनैषैतदुपदधाति ता यद्वालखिल्या नाम यद्वाऽउर्वरयोर सम्भिन्नं भवति खिल इति वै तदाचक्षते वालमात्राद्धु हेमे प्राणा असम्भिन्नास्ते यद्वालमात्राद-सिम्भिन्नास्तस्माद्वालखिल्या। Ś. B. 8, 3, 4, 1, cf K. B. 3, 8; A B 6, 26; 6, 28; G B. 2, 6, 8.

637. **वासिष्ठम्**—N. of a Sāman, named after Vasiṣtha who is associated with it:—वसिष्ठो वा एतेन वैऽवः स्तुत्वांजुसास्वर्गं लोकमपश्यत् स्वर्गस्य लोकास्यानुख्यात्ये T. M. B 11, 8, 14.

638. **वास्तव्यः** —Rudra (lit a dweller) from 'Vastu' a house an abode:—यज्ञेनवैदेवाः दिवमुपोदक्रामन्नथ योऽयं देवः (रुद्रः) पशूनामीष्टे सइहाहीयत तस्माद्वास्तव्य इत्याहु वीस्तौ हि तदहीयत Ś. B 1, 7, 3, 1 cf. 5, 2, 4, 13; 5, 3, 3, 7.

639. **विशतिः** —Entrance (?) from Viś ' to enter ' :-प्रजापते विस्रस्तादाप आयंस्ताश्विता स्वविशद्यदविशत्तस्माद्विशतिः Ś. B. 7, 5, 2, 44.

640. **त्रिघनः** —A Kratu (sacrifice) supposed to kill the enemies and sinners; derived from Han with Vi:-इन्द्रो ऽकामयत पाप्मानं भ्रातृव्यं व्यहनयमिति स एतं त्रिघनमपश्यत्तेन पाप्मानं भ्रातृव्यं व्यहन् विपाप्मानं भ्रातृव्यं हते य एवं वेद T. M. B. 19, 18, 2, cf. 19, 19, 1; T. B. 2, 7, 18, 1; J. B. 141.

641. **विचक्षणम्** —(see caksu)

642. **विजरा** —A supper- heavenly river, supposed to ensure freedom from old age; from Jri ' to grow old ' with Vi:-विजरां व अयं नदीं प्रापन्न वा अयं जरयिष्यतीति S. A. III. 3.

643 **विद्रतिः** —The hole into the skull, from Dṛi with Vi:-स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विद्रतिर्नाम द्वास्तदेन्नान्दनम A. A. 2, 23, A. V. 1, 4.

644. **विद्वानः** —The learned; from Vid ' to know '.

645. **विद्युत्**—Lightning from DĀ with Vi:-विदानात् विद्युत् Brh. up. 5-7 विद्दतिः विदान इति विद्वानित्येतत् Ś. B. 6, 2, 7 cf V. S. 11, 36.

646 **विधर्म्म**—N. of a Śaman, supposed to uphold Dharma; derived from Dhr 'to uphold' with prefix Vi :-विधर्म्मं भवति धर्म्मस्य विधृत्यै T. M. B. 15, 5, 31.

647. **विधाः** — Āpah, as the material cause of the whole creation :— आपो वै विधा अभ्दिर्हीदं S. B. 8, 2, 2, 8, cf. V. S. 14, 7.

648. **विधृतो** — (dual) Two straws of some sacrificial importance; from Dhr with prefix Vi:-तस्मात (द्वे तृणे) तिरश्ची विदधाति तस्माद्द्वे विधृती नाम Ś. B. 1, 3, 4, 10. (R. V. 10, 21)

649. **विमदः** —A hymn seen by Vimada, also supposed to intoxicate or please the gods; derived after the name of the seer, but here from Mad with prefix Vi:-विमदेन वै देवा असुरान्व्यमदन् K. B. 22 6

650. **विमुक्तिः** —A ceremony in sacrifice, from Muñc with Vi:— अथ यत्पुरस्तादुदयनीयस्यातिराजस्य विमुच्चन्ते सा विमुक्ति A B. 6, 23.

651. **विभिन्दन्**—N. of a herb with some mystic power from Bhid with Vi:-विभिन्दता शतशाखा विभिन्दन् नामते पिता । प्रत्यग् विभिन्ध त्वं यो अस्मां अभि दासति A. V. 4, 19, 4.

652. **विराज्**—1. N of metre from Ram or Rañj with Vi:-विराड् विरमणाद् विराजनाद्वा D. B. 3, 12.

2. N. of Vāk (see Virāj Vāk)

3. N. of Puruṣa (see वैदिक-दशन) विविधं राजन्ति समभवत् वस्तूनि यस्मिन्निति स विराड्नामपुरुष: A. V. 19, 6, 9, cf. Nir. 7, 3, 9, A. V. 17, 1, 22. with. Sāyaṇa.

653. **विवर्तः** —N. of a Saṃvatsara; from Vṛt with Vi:-तद्यत्तमाह विवर्त इति संवत्सराद्धि सर्वाणि भूतानि विवर्त्तन्ते Ś B 8, 4, 1, 25 cf. V S 14, 23.

654. **विवस्वान्**—Āditya; from Vi plus Vas:-असौ वाऽआदित्यो विवस्वानेष ह्यहोरात्रे विवस्ते तमेष वस्ते सर्वतो ह्यनेन परिवृत: Ś. B. 10, 5, 2, 5, cf. 3, 1, 3, 4; 4, 3, 5, 18.

655. **विशः** —1 A dwelling; a sacrifice supposed to be the abode of all beings; from Viś 'to enter' :-यज्ञो वै विशो यज्ञेहि सर्वाणि भूतानि विष्टानि Ś. B. 8, 7, 3, 21; 14, 3, 1, 9; V. S. 38, 19.

2. People who dwell into the houses (S. B, 4, 2, 1, 17, 5,) 3, 5, 19; 5, 4, 4, 5; 5, 5, 1, 10; 2, 4, 3, 6; 3, 9, 1, 6 (see वैदिक-दर्शन)

656 **विशोविशीयम्**—N. of a Sāman, supposed to ensure hospitality in different peoples, derived from Viś:-विशो विशोऽतिथिर्भवंति विशो विश आतिथ्य मुश्नुते विशोविशेयेन तुष्टुवान: T. M. B. 14, 11, 37.

657. **विश्वामित्रः** —Having friendly relations with the whole world; from Viśva and Mitra:-तस्येदं विश्वं मित्रमासीद यदिदं किंच तद्यदस्येदं विश्वमृमित्रमासीद् यदिदं किंच तस्माद्विश्वामित्रस्तस्माद्विश्वामित्र इत्याचक्षते A. A. 2, 9, cf. A, B. 29, 5,

658. **विश्वकर्मा**—1. Vāk as the creative power of Brahman; from Viśva and Kr 'to do' :-वाग्वै विश्वकर्मार्षिर्वाचा हीदं सर्वं कृतम् Ś. B. 8, 1, 2, 9, cf Ś B 4, 6, 4, 5.

2. Prjāpati, as the possessor of that power (S. B. 7, 4, 2, 5; 8, 2, 1, 10; 8, 2, 3, 13; A KB. 5, 5; G. B. 2, 1, 23.)

3. The three principal manifestations (Vāyu, Agni and Āditya) conceived as subordinate agents of creation; S. B. 8, 1, 1, 7; 8, 6, 1, 17; Ś. B. 9, 2, 2, 2; 9, 5, 1, 42; K. B 5, 5; A. B. 4, 22.

4. Indra conceived as destroying Vṛtra (see वैदिक-दर्शन) इन्द्रो वै वृत्रं हत्वा विश्वकर्माऽभवत्प्रजापतिः प्रजाः सृष्ट्वा विश्वकर्माऽभवत् A. B. 4, 22; T. B. 3, 3, 2, 3, 7.

659. **विश्वसृज्**— The creator of the world; from Viśva and Sṛj :— यद्विश्वमसृजन्त तस्माद्विश्वसृज् T. M. B. 25, 18, 2; T. B. 3, 12, 9, 6.

660 **विश्वजित्**—N. of a sacrifice, supposed to ensure world-victory; from Viśva and Ji (to conquer) : विश्वजिताविश्वमजयन् T. M B 22, 8, 5.

661. **वित्तिः** —(see Veda)

662. **विश्वेदेवाः** —1 All gods in a collective sense : from the combination of Viśva and Deva :—एते वै सर्वे देवा यद्विश्वेदेवा K. B 4, 14; 5, 2; G. B. 2, 1, 20. They seemed to have been (2) originally conceived as the rays of the sun (Ś. B. 2; 3, 1, 7; 12, 4 4, 6; 4, 3, 1, 26, (3) then as Prāṇas (Ś. B. 14, 2, 2, 37 cf V S. 38, 15) in every respect, however, they are only parts or rather forms of one and the same Reality (Ś. B. 2, 4, 4, 13; A. B. 3, 4 etc).

663. **विष्णुः** —All-pervading; from Viś 'to enter' : --तद्यत् एव विशतीव विदु हास्यवैष्णवं रूपम् K. B. 8, 2. Sāyaṇa derives the word from. Viś 'to pervade (cf A. V. 17, 1, 6 etc) Oldenberg (R. V. 228) from Vi with Snu, meaning 'the wide-striving'; Macdonell from Viś 'to be active (V. M. 39) Bloomfield from Vi and Snu (Sanu, summit) implying he who climbs the highest summit (Ṛ. V. 1. 168.)

664 **विष्णु-क्रमाः** 1. The steps of Viṣṇu 2 gods supposed to step as Viṣṇu; from Viṣṇu and Kram 'to cross' :-एतद्वै देवा विष्णुर्भूत्वेमांल्लोकानक्रमन्त यद्विष्णुभूत्वाक्रमन्त तस्माद्विष्णुक्रमाः Ś. B. 6, 7, 2, 10, cf 6, 7, 4, 10 cf. also Nir 2, 5, 3; Un. S. g. 2, 131.

665. **वृत्रः** —1. A demon in Indra-Myth who encompasses all apah etc which are released, when he is slaughtered by Indra; from Vṛ 'to encompass' : वृत्रो ह वा इदं सर्वं वृत्वाशिश्ये; यदिदन्तराद्यापृथिव्यौ K.S II 1, 3.

2. All encompasser : स इमाँल्लोकानवृणोद्धीमाल्लोकानवृणोत्तद् वृत्रस्य वृत्रत्त्वम् T. S. 4, 2, 12; 2. 5 2; Ś. B. 5, 2, 9, 1.

3. Undifferentiatad matter, differentiating when energized by the Spirit Indra (Ś. B. 3, 9, 4, 11; 3, 9, 4, 16; 1, 1, 3, 8)

666. **वृषन्** — 1. The spiṛinkler.

2. A bull; from Vṛṣ to sprinkle, to rain : वृष्णः सोमस्य वृषणा वृषेथाम् A. V. 7, 60, 2.

3. The sun, sprinkling rays (Ś. B. 14 3, 1, 26 cf. V. 38, 22; R. V. 2, 12; J. U. B. 1, 28, 2)

4, Indra, causing rain etc. (T M.B. 9, 4, 3; Ś.B. 1, 4, 1, 33)

5. Agni, sprinkling heat through flames (Ś. B. 1, 4, 1, 29; B. V. 3, 27)

6. Sacrificial ladel sprinkling ghee (Ś. B. 1, 4, 4, 3.)

7. Mind, sprinkling ideas (Ś. B. 1, 4, 4, 3.)

667. **वृषाकपिः** —1. A vedic god, probably the Sun conceived as the light and heat-raining monkey who is banished in the evening for teasing Indrānī (the twilight) but comes again to do the same thing in the morning (for details see 'Indra); the combination of Vṛṣa (from Vṛṣ) and Kapi : आदित्यो वै वृषाकपिः, तद्यत्कम्पयमानो रेतो वर्षति तस्माद्वृषाकपिः, तद्वृषाकपेवृषाकपित्वम् G. B. 2, 6, 12.

2. Ātman.

668. **वृष्टिः** —Rain, sprinkling; from Vṛṣ 'to rain , वृष्टिर्वैवृष्ट्वा चन्द्रमसमनुप्रविशति A. B. 8, 28.

669. **वृहत्** — (see Bṛhat).

670 **वृहती** — (see Bṛhatī)

671. **वृहस्पतिः** —(see Bṛhaspati)

672. **वेतस्** — Cane, reed; from Vid ' to know or obtain : सोऽब्रवीदेषं वा एतस्य वनस्पतिर्वेत्विति वेत्तु संवेत्तु सोऽहवै तं वेतस इत्याचक्षते Ś. B. 9, 1, 2, 22

673. **वेदः** —1. Knowledge 2. Vāk (3) Vedas; from Vid 'to know

or obtain' : वेदोऽसि वित्तिरसि वेदेत्याहवेदेन वै देवा असुराणां वित्तंवेद्य अविन्दन्त तद्वेदस्य वेदत्त्वम् T. S. 1, 7, 5 cf. Nir. 14, 32 45; Sāyaṇa A. V. 19, 1, 2; uṇ. S. S 114, 128

674. **वेदिः** —1. Sacrificial altar 2. Earth where all desires are obtained; from Vid 'to get' : तं वेद्यामन्वविन्दन् यद्वेद्यामन्वविन्दस्तद्वे देर्वेदित्वम् A.B. 3,9. cf S. B. 1, 2, 5, 10; 1, 2, 5, 7; T. B. 3, 3, 9, 10; A. B. 5, 2, 28 T. B. 3, 3, 6, 2-8; 3, 2, 9, 12; J. up; B. 1, 5, 5, etc.

675. **वेनः** —1 The sun or its rays 2. stars from Ven 'to shine to light (cf. also Nir. 10 4, 2; un S. S. 3, 61; Sāyaṇa on A. V. 2, 1, 1, 4, 1, 1)–क्रतुयन्ति क्रतवो हृत्सु धीतये वेनन्ति वेनाः पतयन्त्या दिश R. V. 10, 4, 2. cf. R. V. 10, 123.

3. Ātman or Prāṇa from whom move all prāṇas of the body (आत्मा वै वेनः K. B. 8, 5; A. B. 1, 20) from Ven 'to light or move : अयं वै वेनोऽस्माद्वा अन्ये प्राणा वेनन्ति A. B. 1, 20

676. **वेषः** —Apparel, appearance, from Viṣ : वेषाय त्वामिति वेवेष्टीव हि यज्ञम Ś. B. 1, 1, 2, 1.

677. **वैखानसम्**—N of a Sāman; named after its seer Vikhanas इन्द्रो ह वै वैखानसः य यदिन्द्रो एतत्सामाऽपपश्यत्, तस्माद् वैखानसमित्याक्ष्यायते।

678. **वैतहव्यम्**—N, of a Sāman, named after Vīta-havya; its seer :— यद्ऽवीतहव्य आश्रायसोऽपश्यत् तस्माद् वैतहव्यमित्याचक्षते।

679. **वैरूपम्**—N. of a Sāman, from Virupa : यद्विरूपाभवतं आयंस्ताद्व रूपं सामाभवत्तद्वैरूपस्य वैरूपत्वम् A B. 5, 1; T. M. B. 12, 8, 4 etc.

680. **वैश्वदेवम्**— N of a Parva, named after Viśvedevas with whom it is associated : यद्विश्वे देवास्समयजन्त तद्वैश्वदेवस्य वैश्वदेवत्त्वम्।

681. **वैश्वानरः** —The joint Spirij-Matter reality in its various forms e. g. Pṛthivī-Agni; Mid-region and Vāyu; Āditya-Dyau; derived from Viśva and Nara :– स यः स वैश्वानरः। इमे लोका इयमेव पृथिवी विश्वमग्निर्नरोऽन्तरिक्ष मेव विश्वं वायुर्नरो द्यौरेव विश्वमादित्यो नरः Ś. B. 9, 3, 13

682. **वैश्वामित्रम्**—N. of a Sāman, named after Viśvāmitra, its seer : यद् उ विश्वामित्रोऽपश्यत् तस्माद्वैश्वामित्रमित्याचक्षते J. B. 204.

683. **वैष्टम्भम्**--N. of a Sāman, supposed to check the disappearing thing; from Vi plus stambh : अहर्वा एतद्व्लीयत तद्येवा वैष्टम्भत्वम् T.M.B. 12,3.

684. **व्यष्टिः** —(see Jitih)

685. **व्युष्टिः** - —Dawning; light; from Vi plus Vas :—व्युष्टिव दिवा व्येवास्मै वासयति T. M. B. 8, 1, 13; 18, 11, 11, T. B. 3 8, 16, 4; Ś. B 13, 2, 1, 6

686. **शंसः** —Speech, recitation (वाक् शंसः A. B. 2, 4, S. B 6, 67, 32, G. B. 2, 6, 8) from Śans 'to speak : यद्वै वदति शंसतीति वै तदाहुः Ś. B. 1, 8, 2, 12.

687. **शक्वर्य्यः** —Certain Rks, supposed to give strength or enabie one achieve its objective; from Śak 'to be able to be strong' : यदिमाल्लोकान्प्रजापतिः सृष्ट्वेदं सर्वमशक्नोधदिदं किंच तच्छक्वर्येऽभवंस्तच्छक्वरीणां शक्वरीत्वम् A. B. 5, 7, cf. T. M. B. 13, 4, 1; K. B. 23, 2.

688. **शतभिषक्** —N. of a Nakṣatra;from Śatam and Abhi-siñc 'to anoint for kingship, coronate' : यच्छततमभिषिञ्चयन् तच्छतभिषक् T. B. 1, 5, 2, 9 cf. T. B 3, 1, 2, 7; 1, 5, 1, 5.

689. **शतरुद्रीयम्**--A short form of Śata-ṣirṣa Rudra-Samaniyaṃ : तद्यदेतं शतशीर्षाणं रुद्रमेतेनाशमयस्तस्माच्छत शीर्षरुद्रशमनीयं शतशीर्षरुद्रशमनीयं ह वै तच्छतरुद्रियमित्याचक्षते परोऽक्षम् Ś. B. 9, 1, 1, 7 cf. Ś B. 9, 1, 1, 2.

690 **शमी**—N. of a tree, supposed to give Śam (peace; happiness; beneficience) from Śam : शमीमयं शं मेऽसदिति Ś. B 13, 8, 4, 1 शम्याशमपंस्तस्माच्छमी Ś. B. 9, 2, 3, 37; T. B. 1, 1, 3, 11.

691 **शमयितृ**—Disposer of food; from Śam 'to make quiet, to put an end, to dīspose off' : अन्नानां शमयिता शमयत्येनम् K B. 6, 15

692. **शरः** —An arrow; from Śri 'to tear off'; to injure' : शरः बहिर्शृणोति T S. 2, 1, 7, 1, 3, 5 यत्र प्राहरत्तच्छकलोऽशीर्य्यत स पतित्त्वा शरोऽभवत्तस्माच्छरोनाम यदशीर्य्यत् S. B. 1, 2, 4, 1, cf. S. B 3, 1, 3, 13; 3, 2, 1, 13 Sāyaṇa A, V. 1, 19, 2

693. **शरद्**—Winter; from Śṛī 'to decay, tear off : इमा ओषधयः ग्रीष्महेमन्ताभ्यां नित्यक्ताभवन्ति ता वर्षा वर्द्धन्ते ता शरदि वर्हिवेन रूपं प्रस्तीर्णाः शेरे तस्माच्छरद्वर्हिः Ś. B. 1, 5, 3, 12.

694. **शरीरम्**—Body, derived from 1. Śṛi 'to tear, to wear out' तदशीर्यताशारीतीहं तच्छरीरमभवतच्छरीरस्य शरीरत्वम् A. A. 2, 4.

2 Śri to take shelter : अथ यत्सर्वमस्मिन्नश्रयन्त तस्मादु शरीरम्. Ś. B. 6, 1, 1, 4. NIR 3, 1, 5 mentions both of these derivations शरीरं शृणातेः शम्नातेर्वा श्मश्रु लोम श्मनि श्रितं भवति cf. also un. S. S. 4, 31.

695. **शर्करा**—1. Sugar; from Śam and Kr : शंवै नोऽभूदिति तच्छर्कराणां शर्करत्वम् T. B 1, 1, 3, 7 (19)cf.

2. A kind of stone from Śṛī 'to tear off; to injure' येऽन्तः शराः अशीर्यन्त ताः शर्कराः अभवन्तच्छर्कराणां शर्करत्वम् । वज्रो वै शर्कराः Ś. B. 5, 2, 6 un. S. S. 4, 3 शृणातीति शर्करापाषाण-विशेषः ।

696. **शर्वरम्**—Certain verses or metres, supposed to help in crossing a dark night, and its analogy the Death अपि शर्वराणि खलु वा एतानि छन्दांसीति ह स्माऽउदैतानि हीन्द्रं रात्रेस्तमसोमृत्योर्बिभयतमत्यपारयंस्तदपिशर्वराणामपि शर्वरत्वम् A. B. 16, 6, G. B 2, 5, 1.

698. **शर्म**—Protection ; shelter; one who gives one shelter, derived from carman, hide; 1. originally charma or hide of a deer, worn on the body to protect oneself from heat, cold etc. 2. then the protection itself; 3. the protection in general; चर्मवा एतत्कृपणस्य तन्मानुषं शर्म देवत्रा Ś. B. 3, 2, 1, 8. 4. One who affords shelter etc. अग्निर्वै शर्माण्यन्नाद्यानि यच्छति A. B 2, 41; R V. 3, 13; 4

699. **शशः** —All-governing spirit; from Śas ' to govern ' : एष वै शशो य एषोऽः श्चन्द्रमस्येष हीदं सर्वं शास्ति J. B. 7,

700. **शस्त्रम्**—A hymn of Praise; from Śans ' to speak ' :शस्त्राणि शसन्ति T. U. P. 1, 8, cf. also Ś. B. 4, 3, 2, 3

701 **शाकलम्**—N. of a Sāman, named after Śakala, its seer :—एतेन वै शकलः पञ्चमेऽह्नि प्रत्यतिष्ठत् T. M. B. 13, 3, 10

702. **शापः** —A curse; from Śap ' to curse ' T. B. 3, 12, 5, 1.

703 **शाम्मदम्**—N, of a sāman, named after its seer Śammad शम्मद्रा एतेनाऽङ्गिरसोऽञ्जसा स्वर्गं लोकमपश्यत् T. M. B. 15, 5, 11.

704. **शान्तिः**—Peace or peace-giving; from Śam 'to pacify':शान्निरापस्तदद्भिः शमयति Ś. B. 1, 1, 1, 11.

705. **शिक्यम्**— Power or means of staying or existing; from Śak दिशः शिक्य' दिग्भिहीमेलोकाः शक्नुवन्ति स्थातु' यच्छक्नुवन्ति तस्माच्छिक्यम् Ś. B. 6, 7, 1, 16–20.

706. **शिरस्**—1. All-supporting; shelter-giving, from Siri ' to support , take shelter ' श्रयंतेऽस्मिन्छ्रयो य एवमेतच्छ्रि॒॑सः शिरस्त्वम A. up. 1, 4; A. A. 2, 4 ef. Nir. 4, 2, 5; un. S. S. 4-199.

2. Hence, the exalted one; the most- desired; Śri :- श्रीवैं शिरः । श्रीर्हिंवै शिरतस्माद्योऽधस्यं श्रेष्ठो भवत्यसावमुष्याधस्यं शिर इत्याहुः Ś B. 4, 2, 3, 20 cf. Ś. B. 10, 5, 8; 1, 4, 1, 5 cf. also Ass. Siri Arab Sari, meaning ' the exalted one. '

707. **शुद्धाशुद्धीयम्**—N. of a Sāman, supposed to purify the impure (Aśuddha) or unholy :-इन्द्रो यतीन् सालावृकेभ्यः प्राकच्छत्तमश्लीला वागभ्यवदतोऽशुद्धोऽमत्त स एतच्छुद्धाशुद्धीयमपश्यत्तेनाशुध्यच्छुध्यति शुद्धाशुद्धीयेन तुष्टुवानः T. M. B. 14, 11, 18.

708. **शुनंस्कर्णस्तोमः** —N. of a stoma; named after Śunaskarṇa :- एतेमवेशुनस्कर्णो वाष्किहोऽयजत तस्माच्छुनस्कर्णस्तोम इत्याख्यायते T. M. B. 17, 12, 6.

709. **शृतम्** —1. A shelter 2. A particular mantra or ceremony supposed to give protection; fram Śṛi ' to give shelter ' :- अथ यदेनं शृतेनैवाश्रयस्तस्माच्छृतम् Ś. B. 1. 6, 4, 8 cf T. S. 2, 5, 3.

710. **शोचिः** —1. Burning 2. flames, from Śuc:- अग्ने यत्ते शोचिस्तेनं तं प्रति शुचि A. V. 2, 19, 4 cf शोचुचानइति दीप्यमान इत्येतत् Ś B. 6, 4, 4, 21 cf. Ś. B. 6, 2, 1, 32 V. S. 27, 11; 11, 49 cf. also A. V. 2, 20 with whitney.

711. **शौक्तम्** —N, of a Sāman; named after Śukti, its author :-शुक्तिर्वा एतेनाऽङ्गिरसोञ्जसा स्वर्गं लोकमपश्यत् T M. B. 10, 5, 16.

712. **श्नोष्टम्**—N of a Sāman. named after Śnuṣṭi, its author श्नुष्टिर्वा एतेनाऽङ्गिरसोऽजसा स्वर्गं लोकमपश्यत T M. B. 13, 11. 22-23.

713. **श्मशानम्**—1 The food for the dead or Pitṛ, from (a) Śava (the dead) and Annaṃ or (b) Śmaśo, the fathers and Annaṃ :— अथास्म श्मशानम कुर्वन्ति गृहान्वा प्रज्ञामं वा यो वे कश्च म्रियते स शवस्तस्माऽएतन्न' करोति

तस्माच्छवान्नं शवान्नं ह वै तच्छ्मशानमित्याचक्षते परोक्ष श्मशा उ हैवनाम पितॄणामत्तारस्ते ह्यऽमुष्मिंल्लोकेऽकृतश्मशानस्य साधुकृत्यामुपदम्भयन्ति तेभ्य एतदन्नं करोति तस्माच्छ्मशान्नं श्मशान्नं वै तच्छ्मशानमित्याचक्षते परोऽक्षम् Ś. B. 13, 8, 1, 1.

2 The place, where such food is prepared : cemetary, cf. Nir. 3, 1, 5 श्मश्वांमश्मन्शयनं श्मशरीरं

714. **श्येनः** — 1. The rapidly moving one; the most rapid; Agni; a particular bird (eagle) श्येनो वै वयसांक्षेपिष्ठः Sv. B. 3, 8; Ś. B. 3, 3, 4, 15; T. M. B. 13, 10, 14) from Śyai ' to move rapidly :- तद्यत्संश्यायति तस्माच्छ्येनस्तच्छ्येनस्य श्येनत्वम् G B. 2, 5, 12 cf. Nir. 4, 4, 3; un. S. S. 2, 48.

715. **श्यावाश्वम्**—N. of a Sāman; named after Śyāvāśva, its author : यदु शावाश्व आर्चनानसोऽपश्यत् तस्माच्छ्यावाश्वमित्याख्या-ते J. B. 54.

716. **श्यैतम्**—N. of a Sāman, supposed to give speed or whiteness (from Śyai) :-श्येतेन श्येतीकुरुते T; B. 1, 1, 8, 3 cf. T M. B. 7, 10, 13; 7, 10, 18; J. B. 41

717. **श्रद्धा**—Faith, Confidence; from Śraddha ' to confide, to put faith into:-श्रद्धैव सकृदिष्टस्याक्षितिः सः य श्रद्धधानो यजते तस्येष्टं न क्षीयते K. B. 7, 4 cf. Brh. up. यदावै श्रद्धधाति etc.

The root Śradha ' to confide ' might itself have originally come from Śiras and Dhā, the action of faith being somewhat identical with putting one's head (physically as well as mentally) into the object of faith. As indicated in वैदिक दर्शन, the Vedas seem to derive the word from Śrat which may be equated with Greek credo

718 **श्रवः वयः** —Mobilzing, from Sru 'to flow, go' move' : धूमा वाऽअस्य (अग्नेः) श्रवो वयः सह्येनममुष्मिंल्लोके स्रावयति Ś. B. 7, 3, 1, 29.

719 **श्रायन्तीयम्**—N. of Brahma-Sāman, supposed to give support to gods; from Śri 'to support; give shelter : यद्अश्रयन् तच्छ्रायन्तीयस्य श्रायन्तीयत्वम् T M. B. 9, 6, 7; 18, 9, 1.

720 **श्रीः** —1. Prāṇa which is the main support of the body; from Śri 'to support': अथ यत्प्राणा अश्रयन्त तस्मादुप्राणा श्रियः Ś. B. 6, 1, 1; 4.

2. The earth, the support of the whole world cf. इयं वै श्रीः A. B. 8, 5.

721 **श्रोण—**Heap, collection from Śron or Ślon "to be collected or heaped together". यदश्लोणत् तच्छ्रोणा T. B. 1, 5, 2, 8-9.

722. **श्रोणा—**Mahādevi, the supreme Śakti of Viśṇu, Vāk, from Śru 'to hear' : शृण्वन्ति श्रोणामभृतस्य गोपां…… महीं देवीं विष्णुपत्नीमजूर्याम् T B. 3, 1, 2, 5-6 cf. T. B 1, 5, 1, 4.

The word may also be derived from Ślon or Śron "to be heaped together', as Vāk, in its ultimate stage, is certainly a huge mass of what is material

723. **श्रोत्रम्—**Sense of hearing; from Śru 'to hear' श्रोत्रेणश्रृणोति Ken up. 8; pr. up. 4, 8; A. B. 2, 40; Ś. B. 8, 1, 2, 6; cf. V. S 13, 5.

724. **श्रौतकक्षम्—**N. of a Sāman, named after Śrutkakṣa, its author : यद् उ श्रुतकक्षः काक्षीवतोऽपश्यत् तस्माच्छ्रौतकक्षमित्याख्यायते J. B. 10.

725. **षड्ढोता—**A particular Mantra; from having six invocations : derived from Ṣad and Hu (to offer an oblation) तस्मै षष्ठ हूतः प्रत्यश्रणोत् । स षडहूतोऽभत् षड्हूतो ह वै नामैषः ते वा एते षड्हूतं सन्तंषड्ढोतेत्याचक्षते परोक्षेण परोक्षप्रिया इव हि देवा: T. B. 2, 3, 11, 2-3.

726 **षोडशी—**N. of a sacrifice. having 16 stotras, Śastra, etc. from Ṣodas 'sixteen': किं षोडशिनः षोडशित्वं षोडशस्त्रोत्राणिषोऽशशस्त्राणि षोडशभिरक्षरेणदत्तो G. B. 4, 19; A. B 4, 1; K. B 17, 1; S. V. 8. 5, 1, 10; T. S. 6, 6, 11, 1.

727. **संकृतिः —**N. of a Sāman, supposed to cultivate ideals etc. or correct or purify something; from Sam plus Kṛ संकृति भवति संस्कृत्यै……… संकृतिना समस्कुर्वंस्तत संकृतेः संकृतित्वम् T. M B. 15, 3, 28-29.

728 **संक्रोशः** N. of a Śaman; from Sam Plus Kruś' : एतेन वा अंगिरसः संक्रोशमानाः स्वर्गं लोकमायन् स्वर्गस्य लोकस्यानुख्यात्यै T. M. B. 12, 3, 23.

729. **संनमः —**Reverences from Nāma with Sām : पृथिव्योमग्नेप समनयन्तस आप्नोति। पृथिव्यामग्नये समनयन्ने वा मह्यसे नमः संनमन्तु A. V. 4 39, 1, 3.

730. **संयद्वसुः —** Wealth-controlling; from the combination of Sam plus Yat plus Vasuh : यज्ञं हिंसयन्नीतीदं वस्विति Ś B. 8, 6, 1, 19 V. S 15, 8.

731. **संवत्सरः —**Prajāpati as Time; from Sarvatsara : स एषेत प्रजापतिः ।

सर्वं वाऽअत्सारिषं य इमा देवता असृज्ञीति स संवत्सरोऽभवत् सर्वत्सरो ह वै नामतद्यत्संवत्सर इति Ś. B 11, 1, 6, 12 cf. यः स भूतानां पति संवत्सरः स Ś. B. 6, 1, 3, 8 (see also वैदिक-दर्शन).

732 **संहितः** —One who joins the two things together असौ वा आदित्यः संहितः एष ह्यहोरात्रे संदधति Ś. B. 9, 4, 1, 8, cf. V. S. 18, 39

733. **संहितम्**—N. of a Sāman, supposed to join or unite the two separate things from Saṃ plus Dhā: तद्देवाः संहितेन समदधुर्य्यत्समदधुरतस्मात्संहितम् T M. B. 8, 4, 9, cf. 8, 4, 3-4;

734. **संहिता**—Union, joint, collection; the collection of Vedic Mantras; from Sam & Dhā : य एवमेता महासहिता व्याख्याता वेद संधीयते प्रजया पशुभिः T. Up. 3, 4, K. B. 7, 2, 4-8 ff.

735 **सखा**—Friend, co-worker; from Sah and Khyā 'to describe' : नते सखा सख्यम् etc. A. V. 18, 2 The world has also been derived from सह + खेन् .

736. **सजातः** —Innate or inborn things e. g Prāṇa; from Saha Jan 'to be born' : प्राणा वै सजाताः प्राणैर्हि सहजायते Ś. B. 1, 9, 1, 5.

737. **सजूः** —Jointly procreating; from Sayuk and Jan 'to be born' : अथैवैतद्यजमान एताभिर्देवताभिः सयुग्भूत्वैताः प्रजा प्रजनयति तस्मादु सर्वास्वेवसजूः सजूरित्यनुवर्तते । Ś. B. 8, 2, 2, 7.

738. **संजयम्**--N. of a Sāman; from Ji 'to conquer' with Sam : ते देवा असुरान् सञ्जयेन समजयन् यत्समजयस्तस्मात्सञ्जयम्पशूनामवरुध्यै संजयक्रियते T. M. B. 13, 6, 7.

739. **सत्पतिश्चेकितानः** --Lord of the 'good' and Awakening; Satpati = Satāmpatih and Cekitanah = Cetāyamanh : सत्पतिश्चेकितान इत्ययमग्नि सता पतिश्चेतयमानं इत्येवतत् Ś. B. 8, 6, 3, 20.

740. **सत्यम्**—1. Truth-Brahman including within itself the concrete and the Abstract; the mortal and the immortal, the static and the Dynamic, the Being and the becoming; from Sat, the being and Yat the 'becoming' : ब्रह्मणो रूपे मूर्तं चैवांमूर्तं चमर्त्यं चामृतं च स्थितं च यच्च सच्च यच्च Bṛh. u; 2, 3, 2. cf. also Ś. B. 14, 8, 6, 2, A. up. 1, 6.

2. Hence in its dynamic aspect, Satya is identical with

Ṛta, the principle of Becoming Ś. B. 6, 7, 3, 11; 7, 3, 1, 23; 14, 3, 1, 18; T B. 3, 8, 3, 4, Cf. V. S. 12, 14.

3. Verocity KB. 7, 3, Ś. B. 14, 6, 9, 24, 62, 1, 4, 10, etc.

741. **सत्रम्**—Sacrificial session, from Sad 'to sit : सत्रं निषेदुः ऋषयो नाधमानाः A. V. 17, 1, 14 cf. Tilak. A. H. V.

742. **सत्रासाहीयम्**—N. of a Sāman, derived from Satram and Sah : सत्रा भ्रातृव्य सहते सत्रासाहीयेन तुष्टुवान T. M. B. 12, 9, 12; 21, 9, 21; J. B. 67.

743. **सदः** —A seat; from Sad 'to sit : यदस्मिंन्विश्वे देवा असीदंस्तस्मात्सदो नाम S. B. 3, 5, 3, 5; 3, 6, 1, 1; T. B. 2, I, 5, 1. T. M. B. 6, 4, 11.

744. **सदस्सदः** —At every seat; etymology same : अग्निष्वात्ताः पिता एह आगच्छतु सदः सदः सदत सुप्रीणतयः A. V. 18, 3, 44.

745. **सदस्यः** —representative (?) cf. पुरुषस्य प्रजातिः सदस्यः K. B. 17, 7; derived from Sad 'to sit' : यद्दक्षिणतो विश्वेदेवा उपासीदंस्तत्सदस्योऽभवंस्तत्सदस्यस्य सदस्यत्त्वम् G. B. 2, 20.

746. **सधमादः** —A party-dinner; from Saha and Mad 'to enjoy' : तृतीये नरके सधमादं मदेम Cf. R V. 7, 113, 3; 114, 4; A. V. 18, 2, 11 यमेन तेसधमाद मदन्ति see also Sāyaṇa cf. S. B. 15, 3, 5, 19; V. S. 10, 2.

747. **सन्ध्योपासनम्** —Morning or evening prayer; from Sandyā (morning or evenig) with उप plus आस् : यत्सायंच प्रातश्च सन्ध्यामुपास्ते तस्माद् ब्राह्मणोऽहोरात्रस्यसंयोगे संध्यामुपास्ते SV. B. 4, 5;

748. **सप्तहोता**—N. of a particular Mantra or ceremony; derived like Saḍhotā T. B. 2, 3, 11, 2.

749. **सफम्**—N. of a Sāman; supposed to help in obtaining the object of desire; from Āp 'to obtain': सफेन वै देवा इमान् लोकान् समाप्नुवन् यत् समाप्नुवंस्तत्सफस्य सफत्वम् T. M. B. 11, 5, 6; 15, 11, 5.

750. **सभम्**—N. of a Sāman, supposed to enlighten; from सह plus 'आभ्' to enlighten । तासु सभम् यज्ञस्यैव सभतायै; यद्धा वै किंच यज्ञस्य दुष्टतु दुःशस्तम् विधुरं, तस्य ह वा एतत् समतोये, सभमभिवम् असदिति ह वा एतेनस्तुवन्ति साभं हवा एतन्नाम् J B 51.

751. **समानः** -Name of a Prāṇa in body;from Samam and Ni 'to carry': यद्च्छ्वासनिःश्वासावेतावाहुती सयं नयतीति स समानः Pr. up. 4 3.

752. **सन्धि**--Joint meeting place; from Dhā with Sam : त्वचा प्रावृत्य सर्वं तत् संधी समदधान्महीं A. V. 11, 10, 15.

753. **समिधः** --1. Sacrificial fuel; figuratively, Prāṇa derived from Indh 'to kindle' with Sam : प्राणा वै समिधः प्राणाह्येतं समिन्धते Ś B. 9, 2, 3, 44 cf T. B. 2, 1, 3, 8; KB. 3, 4; A. B. 2, 4; Ś B. 1, 5, 4, 1.

754. **समिष्ट-यजुः** —A sacrifice; derived from Yaj 'to sacrifice' 'with Samista : यावा ऽ एतेन देवता ह्वयति याम्य एष यज्ञ स्तायते सर्वा वै तत्तासमिष्टा भवन्ति तद्यत्तासु सर्वासु समिष्टास्तथैतज्जुहोति तस्मात्समिष्टयजुर्नाम Ś. B. 1, 9, 2 26; 4, 4, 4, 3; 9, 5, 1, 29.

755. **समुद्रः** —1 Āpah, waters; from Sam plus Dru : तद्यतसमद्रवत् तस्मात्समुद्रं उच्यते G. B. 2, 1, 7.

2, The centre of all Āpah; hence the centre of all things: य एवायं पवत एष एवतं समुद्रं एतं हि संद्रवन्तं सर्वाणि भूतान्यनु संद्रवन्ति J. up. 1, 25, 4; Ś. 1, 4, 2, 2. Ocean, going alround from Dru with Sam : तस्मांदिमाल्लोकान्त्सर्वतः समुद्रः पर्येति Ś. B. 9, 1, 2, 3.

756. **सम्पद्** —Point of origin; a meeting; from Pad with Sam : श्रोत्रं वै सम्पच्छ्रोत्रे हीमे सर्वे वेदा अभिसम्पन्नाः Ś. B. 14, 9, 2, 4. cf Bṛh. up. 6, 1, 4.

757. **सम्पातः** —N. of certain Suktas, supposed to help in reaching heaven; from pat with Sam : सम्पातैर्वै देवाः स्वर्गं लोकं समपतन् K. B. 22, 1, G. B. 2, 6, 1; A. B. 4, 30; G. B. 2, 6, 1. for a slightly different etymology see A. B. 6, 18,

758. **सम्भारः** —Derived from Bhṛ with Sam : स यद्वाऽइतश्चेतश्च सम्भरति। तत्सम्भाराणां सम्भारत्वम् Ś. B 2, 1, 1, 1 cf. T. B. 2, 2, 2, 6.

759. **संभूतिः** —Prāṇa; from Bhu 'to be' with Sam : प्राणं वा अनु प्रजाः पशवस्सम्भवन्ति J, up. 8, 2, 4, 5; 4, 7, 4.

760. **संस्रवः** —A stream; from Sru 'to flow' with Sam : ये संस्रावास्स्रवन्ति क्षीरस्य चोदकस्य च ppl. 1, 42, 2 cf A. V. 1, 16, 4, Sāyaṇa on A. V. 1, 15, 1.

761. **संस्कृतिः** —Culture; refinement; from Kr with Sam: आत्म संस्कृतिर्वाव शिल्पानि छन्दोमयं वा एतैर्यजमान आत्मानं संस्कुरुते A. B. 6, 27.

762. **सम्राट्**—1. All-luminous; hence all-glorious Emperor; from Rāj with Sam : तद्यत्सम्राजति तस्मात्सम्राट् तत्सम्राजस्य सम्राट्त्वम् G. B. 2, 5, 13.

2. All-cleansed; hence all-glorious Emperor; derived from Mrj 'to cleanse' with Sam:– सममृजुस्तस्मात्सम्राट् Ś. B. 14, 1, 1, 11,

763. **सरस्वती**—(see वैदिक दर्शन)

764. **सरस्वान्**—(see Sarasvatī)

765. **सरिरम्** —(see वैदिक दर्शन)

766. **संगिरः** —Swallower; from Gri with Sam:– यद् गिरामि सं गिरामि समुद्र इव सगिरः प्राणानमुष्ये संगीर्य संगिरामो अमुं वयम् A. V. 7, 5, 1.

767. **सर्पनम** —Certain Mantras, supposed to bend the Sarpas; derived from Sarpa and Nam 'to bend' :– तैरस्माऽइमांल्लोकानस्थापयंस्तैरनमयन्यद नयमंस्तस्मात्सर्पनामानि S. B. 7, 4, 1, 26.

768. **सर्पराज्ञी**—1. The queen of moving ones; from Sarpa (Srpa 'to move') and Rajñi :– इय वै सर्पराज्ञीयद्धि सर्पतो राज्ञी A. B. 5, 23; T. B. 1, 4, 6, 6.

2. The earth S. B. 2, 1, 4. 30; 5, 6, 9, 1; 7. इयं वैपृथिवी सर्पराज्ञी cf. also T. B. 2, 2, 6, 2.

769. **सर्पाः** —1. The moving ones.

2. The worlds:– इमे वै लोकाः सर्पास्ते ह्यनेन सर्वेण सर्पन्ति यदिदं किंच S. B 7, 4, 1, 25.

3. Snakes (S. B. 4, 4, 5, 3; 13, 4, 3, 9)

4 Gods (देवा वै सर्पाः T. B. 2, 2, 6, 2)

770 **सर्वः** —Apah; named after Sarva (all) their effect :— आपो वै सर्वोऽद्भयो हीदं सर्वं जायते S. B. 6, 1. 3, 11.

771. **सर्वजित्**—N. of a sacrifice from Sarva with Ji 'to conquer':— सर्वजिता वै देवाः सर्वमजयन् सर्वस्याप्त्यैसर्वस्य जित्यै सर्वम् वै तेनाप्नोति सर्वञ्जयति T. M. B. 16. 27, 2, cf. T. M. B. 22, 8, 4.

772. **सर्वरूपः** —Puruṣa, the All-form Spirit; from Sarva & Rupah : यो विद्युत पुरुषः ससर्वरूपः । सर्वाणि ह्येतस्मिन् रुपाणि J. up. 1, 27, 6.

773. **सलिलम्**—Water (see Sariraṃ)

774. **सविता**—A solar god of Vedic Pantheon; from Su 'to produce, impel; inspire' दातारमद्य सविता विदेय यो नोहस्ताय प्रसुवाति यज्ञम् T. B. 3, 1, 1 9, cf. S. B 1, 1, 3, 17; J. up B. 3, 18, 3; K. B. 5, 2; 6, 14-15; A. B. 1, 30; 7, 160 A. V. 14, 13, 3; 4, 25, 4 cf; 7, 77, 7; 6, 1, 3 with Sāyaṇa.

775. **सहः** —One of the two months of Hemanta; from Sah : एतौ (सहश्च सहस्यश्च) एवं हैमन्तिकौ (मासौ) स यद्धेमन्त इमाः प्रजाः सहसेव स्वं वशमुपनयते तेनो है तौ सहश्च सहस्यश्च Ś. B. 4, 3, 1, 18.

776 **सहस्यः** —N. of the second month of Hemanta (see Sahah).

777 **सहावांस्तरुता** —Vāyu; from Sahasā and Tri 'to cross' :—एष (वायुः) वै सहावांस्तरुतैव ह्येमांल्लोकान्सद्यस्तरति A. B. 4, 20.

778. **सांवर्तम्**—N of a Sāman; from Samvart (Pralaya, says Sāyaṇa) देवानां वै यज्ञं रक्षांस्यजिघांसंस्तान्येतेन इन्द्रः संवर्त्तं उपाविशत् तं सांवर्तेनापाघ्नतापि पाप्मानं हते सांवर्त्तेन तुष्टुवानः T. M. B. 14, 12, 7.

779. **साकप्रस्थाय्यः** —N. of a sacrifice; from Sākam, Pra and Sthā 'to place' : तद्यत्साकं संप्रतिष्ठन्ते साकं सम्प्रयन्ते साकं भक्षयन्ते तस्मात्साकं प्रस्थाय्यः K. B. 4, 9.

781. **साकमश्वम्**— N. of a Sāman; from Sākam (together with) and Aśva (a horse) : ते (देवाः) अग्निसम्मुखं कृत्वा साकं (सार्द्धं) अश्वेन (अश्वरुपेणाग्निना) अभ्यक्रामन् यत्साकमश्वेनाभ्यक्रामंस्तस्मात् साकमश्वम् T. M. B 8, 8, 4 cf. A. B. 3, 49; G. B. 2, 4, 11; T. M. B 20, 4, 11; 11, 11, 5-6; 14, 8, 18

781. **सांग्रहणी**—N. of a sacrifice, supposed to bring the people together; from Gṛh with Sam : सांग्रहण्येष्ट्या यजते। इयं जनतां संगृह्णानीति J. up. 3, 8, 1, 1.

782. **साधुः** —One who tries to accomplish something; from sadh or or Sidh : अयं वैसाधुर्योऽयं पवतेऽएष हीमांल्लोकाननिसद्धोऽनुपवते Ś. B. 14, 1, 2, 23,

783, **साध्यादेवाः** —N. of a group of gods; Prāṇas; from Sadh 'to achieve : प्राणा वै साध्या देवास्तऽएतं (प्रजापतिं) अग्रऽएवमसाधयन् Ś. B. 10, 2, 2, 3 cf. A. B 1, 16, T M B 25, 8, 2; 8, 3, 5; 8, 4, 8, A. B. 8, 12, 8, 14, A. V 19, 6, cf Sāyaṇa; Nir. 12, 4, 6 with Durga.

783. **साध्रम्**—N. of a Sāman, supposed to bring success; साध्रं भवति सिद्ध्यै T. M. B. 15, 5, 28.

784 **सान्तपनीया**—N, of a sacrifice; heart; from Sam and Tap 'to be heated' : उरः सान्तपनीयोरसौ हि समिव तप्यते Ś B. 11, 5, 2, 4.

785. **सान्नाय्यम्**—N. of a particular oblation requiring so many prostrations; from Nam 'to bow down' with Sam : तपोषधिभ्यश्च वनस्पतिभ्यश्च गोभ्यश्च पशुभ्यश्चादित्याच्च ब्रह्म च ब्राह्मणाः सन्नयन्ते तस्मात्सान्नायस्य सान्नाय्यत्वम् Sv. 4, 6; S. B. 1, 6, 4, 11; T. B. 3, 2, 3, 11, 11, 2, 7, 17; 2, 4, 4, 12 T.S. 2, 5, 3; S. Ś. S, 2, 3, 16.

787. **सामराजम्** – N. of a Sāman; from Sāmrājyam:– साम्राज्यमाधिपत्यं गच्छति सामराज्ञा तुष्टुवानः T M B. 15, 3, 45.

788 **सामन्**—1. A metrical hymn or song of praise

2. Conciliating, uniting, appeasing, derived from Sam in various combinations :- साम्ना समानयत् । तत्साम्नः सामत्वम् T. B. 2, 2 7. J. up. B. 1, 51, 2: 1, 33 6-7; 1, 12, 5, S. B. 1, 1, 5; S. B. 10, 5, 2, 20; A. B. 3. 23; G B. 2, 3, 20 etc

3. The joint entity of Spirit and Matter; from Sam (together J. up. B. 1, 4, 7 S. B. 14, 8, 14, 3; 14, 14, 4, 1, 2,) or from the hypothetical etymology involving the two parts Sā representing Matter and Amāh, meaning Spirit :— तद्यत्सा चाऽमश्च तत्सामाऽभवत् तत्साम्नस्सामत्वम् J. up B. 1, 53, 5; G. V. 2, 3, 20; A. B. 3, 23; S. B. 14, 4, 1, 24; Brh. up 1. 2; Chh. up (see वैदिक दर्शन)

789. **सामिधेनी**—I A Ṛk. recited while the sacrificial fire is being kindled or fed with fuel; from Sam plus Indh:- एता हिवा इदं सर्वं समिन्धतऽएताभिरिदं सर्वं समिद्धं तस्मात्सामिधेन्यो नाम S. B 11, 2, 7, 6; K B 3, 2, 3 7, 2.

2 Fuel; from Indh 'to kindle' with Sam:- समिन्धे सामिधेनीभिर्होता तस्मात् सामिधेन्या नाम S. B. 1, 3, 5, 1.

790. **सार्पराज्ञी**—Etymology same as that of Sarparājñī (K. B. 27 4 T. M. B. 4, 9, 6) see also वैदिक दर्शन.

791. **साहस्री** –Vāk; from Sahasram:– वाग्वाऽ एषा निदानेन यत्साहस्री तस्या एतत् सहस्रं वाचः प्रजातम् S. B. 4, 5, 8. 4, cf. R. V. 1, 164, 41, see वैदिक दर्शन.

792. **सावित्रः** —Agni. from Su स यदेते देवते अन्तरेणा तत्सर्वं सोऽव्यति तस्मात् सावित्रः T. B. 3, 10, 11, 7.

793. **साह्नः** —An Agniṣṭoma; from Saha with Ahan:-यो ह्वा एष तपत्येषोऽग्निष्टोम एष साह्नस्तं सदैवाह्नासंस्थापयेयुः सोह्ना वै नाम A. B 14, 6.

794 **सिमाः** —Certain prayers supposed to help Indra in tearing off the seem of Vṛtra; from Simānam:-सीमानमभिनतत्सिमाः T. M. B. 13, 4, 1, cf. A B 5, 7; T. M. B. 10, 5, 3.

795 **सदन्तायम्** —N. of a Sāman; from Sad:- इमान् लोकान् सीदति सीदन्तीयेन तुष्टुवानः T. M B. 11, 10, 12.

796. **सीरम्** A furrow; from Irā (food) with Sah:- सर हैतयसीरमिरामेरा मेवास्मिन्नतद्दधाति S B 7, 2, 2, 2, cf. Sirah a plough and Sirapati Indra, Siradhvaj Bal Ram in classical Sanskrit.

797. **सुकृतम्**—Self-born Sat; from Svayaṃ and Kṛ ‘ to do ’ :-असद्वा इदमग्र आसीत्। ततो सदजायत तदात्मानं स्वयमकुरुत तस्मात्सुकृतमुच्यते यद्व तत्सुकृतम T. up. 2, 7.

798. **सुक्षितिः** —1. A good abode 2 Earth; from Kṣi ‘ to dwell ’ :- अयं वै सुक्षितिरस्मिन्हि लोके सर्वाणि भूतानि क्षियंति Ś B. 14, 1, 2, 24;

799. **सुमेकः** —Time, Saṃvatsara; from Svam and Ekah (as time is only one cf. Sāyana) स्वेको ह वै नामैतद्यत्सुमेक इति S B 7, 1, 2, 26, S. B. 5, 5, 26; T. B. 1, 5, 9, 2; A. B. 3, 3.

800. **सुनोता**—The presser of Soma; from su (to press) इन्द्राय सोमममृत्विजः सुनोताच धावत A. V. 6, 2, 1; 6, 2, 3.

801. **सूक्तम्**—A good statement; A good hymn, song etc., from the combination of Su and Uktam:- सूक्त वतावो वतेति तत्सूक्तमभवत्तस्मात्सूक्तं तस्मात्सूक्तमित्यचक्षते A. A. 2, 10.

802. **सूर्यः** —The sun, derived as follows :—

1. Suvīryah:- तं देवा अब्रुवन् सुवीर्यो मर्या यथा गोपायत् इति तत्सूर्यस्य सूर्यत्वम् T. B. 2, 2, 10

2. Svar यः आदित्यः स्वर एव सः J. up. B. 3, 33, 1 cf. Sāyaṇa A. V. 17. 1, 6; Nir. 11, 7.

803. **सैन्धुक्षितम्**—N. of a Sāman, named after Sinduksiti, its author सिन्धुक्षिद्ध राजन्यः……………… स एतत् सैन्धुक्षितमपश्यम् T. M B. 12, 12, 6.

804. **सोमः** —Soma drink; from Su 'to press' :-सुनोत सोमम् A. V. 6. 2, 3; 6, 2, 1.

1. Vāk, the Śakti of Brahman or Prajapati in its fluid state (sometimes, static). from Svā and Mā :—स्वा वै मऽएषेति तस्मावत्सोमो नाम S. B, 3, 9, 4, 22, 1, 6, 31, 17; 3, 4, 3, 13; 3, 9, 4; 4, 2, 6, 15. (for details see, chap.)

805. **सौत्रामणी**—N. of a sacrifice; supposed to yield protection from dangers; from Tra ' to protect ' with Su :- सुजातं वतैनं पाप्मनोऽत्रास्नीहेति… … ………तत्सौत्रामण्यै सौत्रामणीयत्वम् S. B. 12, 7, 1, 14; 5, 5, 4, 19; K. B. 16, 10; G. B. 2, 5, 7.

806. **सौभारम्** —N. of a Sāman, supposed to give plenty; from Bhṛ with Su :-ता अब्रुवन् सुभृतन्नोऽभाषीरिति तस्मात्सौभारम् T.M. B 8. 8, 16, cf. 8, 8, 7-10.

807. **सौमित्रम्**—N. of a Sāman, named after Sumitra, probably its author :—सुमित्रः …… एतत्सौमित्रमपश्यम् T. M. B 13, 6, 10.

808 **सौहविषम्** . N. of a Sāman; named after Suhavi, its author, सुहविर्
…… अपश्यत् T. M. B 14, 5, 25.

809. **स्कन्नाहुतिः** —One whose oblation of ghee has scattered about; from Skand : अथ यस्याज्यमुत्पूतं स्कन्दिति सा वै स्कन्नाहुतिः Sv. 4, 1.

810. **स्तावा**—Dakṣiṇā, supposed to extol the sacrifice; from Stu 'to extol, praise : दक्षिणा वै स्तावा दक्षिणाभिर्हि यज्ञस्तूयते Ś B. 9, 4, 1, 11.

811. **स्परम्**—N of a Sāman, from spṛ 'to protect' : परैवैं देवा। आदित्यं सुवर्गं लोकामपारयन्त पदस्पारयन्त तत्स्पराणा स्परत्वम् T. B. 12, 4, 4.

812. **स्मयाकः** —N. of corn, green ears of which are rubbed with hands for grains, and the hands become blackish from Syāmāka :

तद्देवा ओषधीषुन्यममृजु ते श्यामाका अभवन्। स्मपाक व नामै ते तत्स्मयाकानां स्मयाकत्त्वम् T. A. 5, 1, 3.

813. **स्वपितिः** ——Puruṣa, the spirit; from Sva plus Apitah : यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य सदा संपन्नो भवति स्वमपीतो भवति । तस्मादेनं स्वपितीयाचक्षते स्वं ह्यपीतो भवति Chh. up. 6, 8.

814. **स्वप्नः** ——I, Dream or sleep; from Suap : स्वापय स्वप्नमिभरणेतत्सर्वं न्निष्कपय जनं A V. 4, 6, 7 cf. un. S. S. 3, 10

II. Prāṇa; from Sva-ap : प्राण स्वा आपियन्ति तस्मात्स्वाप्ययः स्वाप्ययो ह वै तं स्वप्ना इत्याचक्षते। तस्माद्धिरम्यं प्राणाः स्वा अपियन्ति तस्मात्साप्यय स्ताप्ययो ह वै तं स्वप्नां इत्याचक्षते । Ś B. 10, 3, 6, 14, cf. वैदिक दर्शन

815. **स्वरः** —The sun; from Svr 'to shine' : एष वै सूर्यो भूत्वाऽमुविमंल्लोके स्वरति । तद्यत्स्वरतितस्मात्स्वरस्ततस्वरस्य स्वरत्वम् G. B 5, 14.

816. **स्वरसामानः** —Worlds, supposed to be obtained by Svar Sāmans : इमे वै लोकाः स्वरसामान इमान्वै लोकान्स्वरसानभिरस्पृण वंस्तत्स्वरसाम्नां स्वर सामत्वम् A. B. 18. 5 cf. Sayana.

817. **स्वरुः** —A part of sacrificial post; from Sva and Aru ; एतस्माद् (यूपात्) एषोऽपच्छिद्यते तस्यैतत् स्वमेमारुर्भवति तस्मात्स्वरुर्नाम Ś. B. 3. 5, 4, 23-24.

818. **स्वाप्ययः** ——Prāṇas (see Svapna)

819. **स्वाहा**——A term uttered at each throw of oblations into the fire; from Sva (greatness) and Aha (said, spoken) स्वो वैमामहिमाहेत्ति स स्वाहा Ś. B 2, 2, 4, 6 cf. Nir. 8, 3, 6 for similar etymology of the word.

820. **स्विष्टकृत्**——from Sviṣṭm plus Kṛ. (to do) : तदेभ्यः स्विष्टमकरोत्तस्मात् स्विष्टकृत् Ś. B. 1, 7, 3, 9. cf. T. S. 2, 6, 8, 3 यदियं रोधयिष्याम इति तत् स्विष्टकृतः स्विष्टकृत्त्वम् ।

821. **स्वेदः** ——Sweat, perspiration; from तदयदब्रवीन्महद्व यक्षं इसुवेदमविद-भदमिति तस्मात्सुवेदोऽभक्कं वा सुतं सुवेदं सन्तं स्वेद इत्याचक्षते G. B. 1, 1. The derivation may be explained thus :—

Sweat is the index of hard labour. The thing achieved or known after hard labour is well obtained (Suveda), hence the hard labour and consequently its index sweat may also be known by the same name.

822. **हरः** —N. of agni and its flame from Hṛ 'to root out, take away, kill' : अग्नेयत्तोहरस्तेन तं प्रति हर वो ऽस्मान् द्वष्टि सं वयं द्विष्मः A. V. 2, 19, 1 cf. Sāyaṇa;

In later literature Rudra who seems to have been a fire-god in the beginning (see Rudra) is called by this name cf. also Ś. B 7, 5, 2, 17; V. S. 13, 41.

823. **हरिः** ——1. Prāṇa, the spirit that takes away all life, as it goes; from Hṛ 'to take away : प्राणो वै हरिः स हि हरति K. B. 1, 7, 1.

2. Death T. B. 3, 10, 8, 1.

3. The sun (Ś B. 14, 3, 1, 26; V. S. 38, 22).

4. Sun's rays (Harayah j. up. B. 1, 44, 5).

824. **हरी**—Indra's horses; from Hṛ 'to carry' : इन्द्रस्य हरीभ्यां हीदं सर्वं हरति Sv. B, 1, 1

825. **हविः** —Oblation; from Hu 'to sacrifice : एतद्ध ····· हविर्यत्स्नातपनेऽऽग्निः हूयते G. B. 2, 22.

826. **हव्यवाट्**—The oblation-bearer agni or Vāyu, from Havyam (offering) and Vah 'to carry' : वायुर्वै तूर्णिहव्यवाड्वायुर्देवेभ्यो हव्य वहति A. B. 2, 34; S. B. 1, 4, 1, 39.

827. **हारायणम्** —N. of a Sāman; from Hara (Tejas) हरस्वी भवति हारायणेन तुष्टुवानः T. M B 14, 9. 34.

828. **हरिवर्णम्** —N. of a Sāman; named after its author Harivarna : हरिवर्णो वा एतत्पशुकामः सामपश्यत्तारम् T. M. B. 8, 9, 5; 12, 6, 10.

829. **हिङ्कारः** ——(see वैदिक दर्शन)

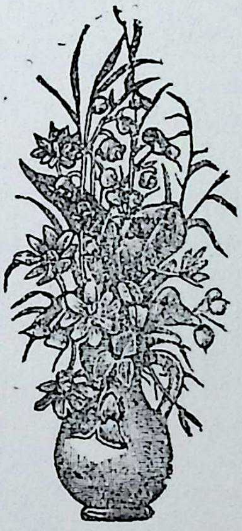
830. **हिरण्यम्**—: Gold, supposed to be liked by gods; from Hiramaṇīyam: एतस्यां समयायां (प्रजापतेः) तन्वां अरमंत । देवा तस्माद्धिरम्यां हिरण्यह वै तद्धिरण्य मित्याचक्षते हिरण्यं ह वै तद्धिरण्यमित्याचक्षते S. B. 7, 4, 1, 16 cf. Nir. 2, 3, 1.

Hit-ramaniyam; un, Ś. Ś. 5-49 from Hary 'to desire'

831. **हृदयम्**—Heart. from Hṛ, Da and Ya : तदेतत् अक्षरं हृदयमिति ह इत्येमक्षरं ददन्त्यस्मै स्वाश्यान्ये च य एवं वेद यामेत्येकमक्षरमेति स्वर्गं लोकं य एवं वेद । Ś. B. 14, 8, 4, 1, cf. T. B. 3, 10, 8, 9; Brh up 5, 3.

832 **हृदयम्**—Ātman, supposed to be hidden in Hṛdaya; from Hṛd : स वा एष आत्मा हृदितस्यैतदेवनिरुक्तं हृदयमिति Ch. up. 8, 3, of comm.

833. **होता**—A priest; from Hve 'to call' : यद्वा स तत्त यथा भाजन देवता अमुमावहामुमावहेत्या वाहयति तदेव होतुर्होतृत्वम् A. B. 1, 2, cf. T. B. 3, 32, 10, G B. 1, 1, 13 etc.



Abbreviations.

Abhinava Gupta, Tantrāloka.	T. L.
Aitarey Brahman.	A. B.
Atharva Veda Saṃhitā (Saunaka)	A. V.
Atharva Veda Samhitā (Pai Ppalad)	P, pl.
Arseyopanisad.	A, Up.
Aitareya Aranyak.	A. A.
Arsheya Brahman.	Ar. B.
Aitareya Upanishad.	A. Up.
Bṛhaddevatā.	Br. H. D.
Bhāgwat Purāṇa.	Bhag. P.
Brhmopanisad.	B. Up.
Bahvrehopaniaṣad.	Bahv Up.
Brhadaraṇyaka.	Bṛh. up.
Bloomfield Atharva-Veda, 1899	Bloomfield
Bloomfield Atharva-veda and Gopath Brahmaṇa.	A. V. G. B.
Bloom field, Religion of Veda, Newyork, 1908.	Bloomfield. R V. I.
Bergaigne Religion Vedique, I-III, Parts	Bergaigne R. V.
Barth, Religions of India (E. Tr.)	Boston 1882. R. I.
Bṛhat-Brahma Saṃhita.	B. B. S.
Chhagaley opanisad.	Chag. Up.
Chhāndogya	Ch, Up,
Darśanopanisada (Adyar)	D. Up.
Durgacharya's Commentry on Nirukta.	Durga.
Dattātreya.	D. Up.
Farquhar, Outlines of the Religious Literature.	Faruquhar O. R. L. I.
Grassmann, Rigveda uelbersetzt, I-II (1877).	Grassmann, R. V.
Garbha.	G. Up.
Gopath Brahman.	G. B.
Maitrāyani Samhita.	M. S.

Haldane, The Science and Philosophy.	Haldane, S. P
Hopkins India old and New (1901)	Hopkins I. O N.
Hopkins Religions of India (1908)	Hopkins, R. I.
Hastings Encyclopaedia of Religion and Ethics Edinburgh	E. R. E.
Hillebrandt Varuṇa and Mitra (1870)	Hillebrandt- V. & M.
Indian Culture.	Ind. C.
Iśāvāsya	Iś. Up.
Jabāla.	J. Up.
Jaiminiya Brāhmana.	J. B.
Jaiminiya Upanishad Br.	J. Up. B.
Journal of the Royal Asiatic Society.	J. R. A. S.
Kāthak Saṃhitā.	K. S.
Kāthak-upaniṣad.	K. Up.
Kaushītakī Brāhmana.	K. B.
Kausitakī Brāhmanopaniṣada.	K. B. Up.
Kaivalya Upanisad.	Kaiv. Up.
Kāusitaki upaniṣad.	K. Up.
Kena-upaniṣad.	Kn. Up.
Keith, Taittirīya Samhitā I–II 1914.	Keith, T. S.
Keith, Indian Mythology	Keith Ind. Myth.
Keith's, Religion and philosophy of Veda and Upaniṣad	Keith Rel Phil. V. up
Keith, Brāhmaṇas of Black Yajurveda.	B. B. Y.
Keith, History of Sanskrit Literature.	H. S. L.
Mcdougall, Social Psychology.	Mcdougall, S. P. S.
Mādhyandin Samhitā.	Ma. S.
Mandukya Upaniṣad.	Man. Up.
Maitri Upaniṣad.	Mai. Up.
Mahābhārat.	Mbh.
Mundakopaniṣad.	Mu. Up.
Muir, Original Sanskrit Texts.	Muir, O. S. T.
Malati Madhava (Bombay)	Mal
Macdonell & Keith, Vedic Index.	V. In.
Macdonell.	Vedic Mythology.
Oldenberg, Die Religion des veda (1894)	Oldenberg. R. V.

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Panini, Siksa	Panini, S. or Shi.
Prasna.	Pr Up
Rgveda Pratisakhya,	R. V. P.
Rg-veda Samhita.	R. V.
Rudraksha Jabal. up.	R. J. Up.
Ramayana.	Ram.
Raghuvamśa.	R.
Sankhyayana Aranyaka	S. A.
Sama-veda.	S. V.
Śvetaṣvetara.	Svet-up
Sāmanyavedantaopanisad.	Sv. Up.
Sama-vidhan.	S. V. B.
Śatapath.	Ś B.
Sayana, Commentary on Rigved.	Sayana, Comm.
Sacred books of the East.	S. B. E
Taittiriya upanisad.	T. up.
Taittirya Samhita.	T. S.
Tandya Mahā Brahmana,	T. M. B.
Taittirya Brahmana.	T. B.
Talavakara, Brahmana.	Tal. B.
Taittiriya Aranyaka.	T. A.
Tantra Loka.	T. L.
Uhadi Sutras.	Un. S.
Unadi Sutras, Svetan Commentary (Madras)	Uns. S.
Vāja-Saneyī.	V. S.
Winternitz, History of Sanskrit Lit.	Winternitz H. S. L.
Whitney and Lanman, Atharva-veda Samhita.	Whitney. A. V.
Yāṣka, Nirukta.	Nir.
Yoga-Sutras.	Yog. S.
Zimmer, Altindischen Liben, (1879)	Zimmer, A. L.
Seitschrift der dentschan mogenlandischen gesellschaft.	Z D. M. G.

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